Inscriptions in Northern Karnataka
and
The Kolhapur State

K. G. Kundangar

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The Kolhapur State.

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K. G. Kundangar

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राजकीय संग्रहालय, लखनऊ
क्रमसंख्या
प्राप्ति तिथि
विभाग
श्रेणी
STATE MUSEUM, LUCKNOW.

DEDICATED

to

COLONEL HIS HIGHNESS

Sir Shri RAJARAM CHHATRAPATI Maharaja,

G. C. S. I., G. C. I. E.,

Maharajasaheb of Kolhapur,

By His Highness' Gracious Permission

FOREWORD

Starting with the idea of collecting evidence from lithic records to solve literary and historical problems of the 12th century regarding the religion, and end of Bijjaḷadēva of the Kalacūri dynasty, and to supply some of the missing information about the Silāhāra dynasty I applied for a research grant from the University of Bombay and got it in 1935. Since then I collected 45 ink impressions from the Sātārā, Bijāpur, and Belgaum districts and the Kolhapur State. Only one inscription was found in Sātārā district unfortunately, and that too in a very much damaged condition. With my repeated efforts and scratching of head many a time I have not been able to make any head and tail out of it so far. Similar is the case with inscriptions Nos. 1 eastern side, No. 44 and 45. In inscriptions Nos. 6, 11, 18, 19, 21, 35, 36, 38, 39, 41, 42 and 43 though parts were either broken away or damaged something could be made out of them, and the material could be utilised.

From the information supplied by these inscriptions my object of collecting evidence to solve the above problems is not at all fulfilled. But there is this much satisfaction that the Inscriptions have supplied information about the social, religious and literary conditions of the times, which are briefly discussed in the introduction. I hope they will be of great help to the B. A., and M. A. students in Kannaḍa when published.

I am greatly indebted to the Collector and President

of the Archaeological Museum, Bijapur, who so kindly allowed me to take estampages of four inscriptions in the Museum. I have to thank Mr. K. D. Sangoram, B. A., LL. B., Pleader at Athani, who so kindly lent me two inscriptions of which No. 18 is included in this collection, and the other has baffled my intelligence on account of the damage done to it by others. One of my M. A. Students Mr. S. S. Bhoosnurmath supplied me his reading of an inscription at Nidugundi which has been included in this collection. I shall be ungrateful if I do not mention the name of Principal R. N. Apte, M. A., LL. B., F. R. A. S., who with all his paternal affection and tender feelings towards me, calculated almost all the dates for me inspite of his oldage and weakness.

I am also thankful to Principal Dr. Bal Krishna and my colleague Prof. A. N. Upadhye for their kind advice at the various stages of the work.

I acknowledge with gratitude the financial assistance received by me from the University of Bombay by way of a research grant to caray on my investigations in this connection. I also acknowledge my indebtedness to that very august body for the substantial financial help it has granted towards the cost of the publication of this book.

I am deeply indebted and am ever greatful to Colonel His Highness Sir Shri Rajaram Chhatrapati, Maharajasaheb of Kolhapur, for His Highness' gracious permission to dedicate to him this volume.

5th May 1939 K. G. Kundangar

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DATES AND SIZES OF INSCRIPTIONS.

Serial No. of Inscription	Text of the Date.	Saka and Christian era.
1. (a, b, c,)	... ...	... ...
2.	Śaka-varṣa 992 neya Sādhāraṇa saṁvatsarada Pauṣya sudda 5 Ādivāra dvitipādamuttarāyaṇa saṅkrāntiyol. Line 10.	Śaka 991 A. D. 1069
3. (a)	Śrīmac-Cāḷukya-Vikrama varṣada 4 neya Siddhārttha saṁvatsarada Puṣyadamāvāsye Sōmavāradandin-uttarāyaṇa saṅkrānti sūrya-grahaṇa-parvva-nimittam. Line 26.	Śaka 1001 A. D. 1079
(b)	Śrīmac-Cāḷukya-Vikrama-varṣada 35 neya Vikṛta saṁvatsarada Kārttika puṇṇime Vaḍḍavāradandina sōmagrahaṇa-parvva-nimittam. Line 40.	Śaka 1032 A. D. 1110
4.	Cāḷukya-Vikrama-varṣa 9 neya Rudhirōdgāri saṁvatsarada Puṣya sudda 13 Ādivāradandin-uttarāyaṇa-saṅkrāntiya parvanimittam. Line 9-10.	Śaka 1005 A. D. 1083

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
... ...	... ...	30″ × 14″ × 14″	Pillar inscription broken at the bottom. Incomplete.
Monday 21st Dec. 1069	Monday 28th Dec. 1069.	26″ × 20″	The Śaka year 992 is taken as current. While 991 is the gata year. Vyatipāta is on Sunday, and pañcamī on Monday. Principal R. N. Apte.
Thursday 26th Dec. 1079. Solar eclipse	Wednesday 22nd Jan. 1080. No eclipse.	44″ × 33″	Śaka 1001 is 1079 A. D. Sankramaṇa is on 24th Dec., and it was accepted that it continued. Amāvāsyā was on Thursday the 26th Dec. when there was a small solar eclipse about half an hour after sunrise. Therefore the correct date is 26th Dec. 1079. Principal R. N. Apte.
Saturday 29th Oct. 1110 when there was a lunar eclipse.	Does not agree.		Saturday 29th Oct. 1110 is the correct date.
Sunday 24th Dec. 1083 A. D.	,,	31″ × 31″	24th Dec. 1083 is the correct date.

Serial No. of Inscription	Text of the date.	Corresponding Saka and Christian era
5 (a)	Saka varśa 993 neya Naḷa-saṁvatsarada Bhādrapadadamāvāśya Bruhaspativārada sūrya-grahaṇa-nimittam. Line ?	Śaka 998 A. D. 1076
(b)	Cāḷukya Vikrama varṣada 31 neya Beya-saṁvatsarada Śrāvaṇada purṇṇami Sōmavāradandina sōmagrahaṇa ṅimittam. Line ?	Śaka 1028 A. D. 1106
6	Caḷukya Vikrama varṣada 51 neya Plavaṅga saṁvatsarada Vaiśākha su. 3 Brihaspativāra vetipātadandu. Line 9.	Śaka 1049 1127 A. D.
7 (a)	Saka varṣada 1051 neya Kīlaka saṁvatsarada Kārttika paurṇṇamāsyeyoḷu sōmagrahaṇa nimittadim. Line 25.	Śaka 1050 A. D. 1128
(b)	Cāḷukya Bhūlōkamalladēva varṣada 13 neya Piṅgaḷa saṁvatsarada Bhādrapada māsa Brahaspativāra vyatipāta vadyāṣṭamiyalu. Line. 44.	Śaka 1059 A. D. 1137

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
Thursday 1st Sept. 1076 when there is a solar eclipse	Does not agree.		The reading of the Śaka year is incorrect.
Tuesday 17th July 1106 when there is a lunar eclipse	"		The day mentioned is Monday (night). After midnight it will be Tuesday. Hence 17th July 1106 is the correct date.
Saturday 16th April 1127	Tuesday 26th April	15″ × 17″	Both these dates do not agree. As lunar system was common then 16th April 1127 may be taken as the correct date.
Thursday 8th Nov. 1128 when there was a lunar eclipse	Does not agree.	43″ × 19″	Here curreent Śaka 1051 is used. But Kārtika 15 lunar eclipse in gata Śaka is taken (1050). Its date is 8th Nov. 1128—Principal R. N. Apte.
Thursday 9th Sept. 1137,	"		

Serial No. of Inscription	Text of the Date.	Saka and Christian era.
8	Jagadēkamalladēvaru...rājābhyudayada 10 neya Prabhava Saṁvatsarada Caitra bahuḷa 5 Sōmavāradandina viṣu saṅkrānti byatipāta parbba nimittam. Line 37.	Śaka 1069 A. D. 1147
9 (a)	Jagadēkamalladēva varṣada 10 neya Prabhava Saṁvacharada Kārttika suddha 12 Sōmavāradandu Line 26.	Śaka 1069 A. D. 1147
(b)	Rāya-Murāri-Sōvidēva varṣada 4 neya Vikṛta Saṁvatsarada Puṣyada puṇṇave Brahaspativāraduttarāyaṇa saṅkrānti yalu. Line 44.	Śaka 1092 A. D, 1170
(c)	Hattaneya Prabhava-saṁvatsarada Kārttika suddha 12 Sōmavāradalu. Line 51.	
(d)	Rāya-Murāri-Sōvidēva-varṣada 5 neya Khara saṁvatsarada Śrāvaṇada puṇṇami Ādivāra Sōma-grahaṇadalu. Line 55.	Śaka 1093 A. D. 1171
10 (a)	Cālukya Cakravartti Trailōkyamalladēva-variṣada mūraneya Prajāpati-saṁvatsa-rada Bhādrapada-pūrṇṇami Sōmavāra Sōmagrahaṇa-parbba-nimittam. Line 27-28.	Śaka 1073 A. D. 1151

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
Monday 24th Mar. 1147, Saṅkramaṇa	Does not agree.	45″ × 27″	Saṅkramṇa and vyatipāta do agree with the date. Principal R. N. Apte.
Thursday 6th Nov. 1147.	Saturday 8th Nov. 1147.	36″ × 30″	Both of these do not agree with the day in the text. The inscription is damaged at the bottom.
Thursday 24th Dec. 1170. Saṅkramaṇa	"		"
As in 9 (a) above.	As in 9 (a) above.		As in 9 (a) above.
Sunday 18th July 1171. Lunareclipse.	Does not agree.		"
Tuesday 28th Aug. 1151. Lunar eclipse	"	22 × 18′ × 18″	Monday after 12 (mid-night) commences Tuesday. It is a pillar, inscription.

Serial No of Inscription.	Text of the Date.	Saka and Christian era.
10(b)	Saka-varṣada 1115 neya Paridhāvi-saṁvatsarada Āṣādhada pūrṇṇami dakṣiṇāyana-saṅkrāntiya parvvadalu. Line 41.	Śaka 1114 A. D. 1192
11	... ...	... ...
12	Kaḷcurī Cākravartti-Bhujabala-malladēva-varṣada hattaneya Pārthiva-saṁvatsarada Śrāvaṇa bahuḷa 12 Brihaspati vāradandina byatipāta-parbba-nimittam. Line 14-15.	Śakā 1087 A. D. 1165.
13	Pārthiva-saṁvatsarad-āṣāḍha-bahuḷa 9 Mandavāra dakṣiṇāyanas-saṅkrāntiyalu Line 39.	Śaka 1088 A. D. 1166.
14	Śaka varṣada 1099 neya Durmukhi-saṁvatsarada Puṣya surdda 10 Brahaspativāradandu vuttarāyaṇa saṅkramaṇa parvva nimittam. Line 40.	Śaka 1098 A. D. 1176.
15	Saka-varśam 1109 neya Viśvāvasu-saṁvatsarada Puṣya māsada paurṇṇamāse Sōmavāramuttarāyaṇa-saṅkramaṇa vyatipāta kūḍida puṇṇya dinadoḷu. Line 73.	Śaka 1107 A. D. 1186.

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
Saturday June 27th 1192.	Does not agree		Saṅkramaṇa is on Thursday, 25th. Yet they supposed that it continued.
... ...	... ...	45″ × 22″	Stone tablet. Half of it is broken on the right side.
Thursday 5th Aug. 1165.	... ...	28″ × 18″	There is vyatipāta on this day. Principal R. N. Apte.
Thursday 23rd June 1166.	Tuesday 5th July 1166.	48″ × 13″	In both the cases saṅkramaṇa does not agree. But the day and tithi solar reckoning agree with the text.
Monday 13th Dec. 1176.	Monday 3rd Jan. 1176.	53″ × 39″	Day and saṅkramaṇa do not agree in both these cases.
Monday 6th Jan, 1186.	Does not agree.	66″ × 44″	Saṅkramaṇa does not agree.

Serial No. of Inscription	Text of the date.	Corresponding Saka and Christian dates
16	Bhillamadēvavarṣada 3 neya Saumya saṁvatsarada Puṣya bahuḷa Pāḍiva Sōmavāradaṇḍu uttarāyaṇa saṅkrāntiya parvvanimittaṁ. Line 43.	Śaka 1111 A. D. 1189
17	Saka varuṣada 1119 neya Naḷa saṁvatsarada Puṣya-śuddha Pañcami Budhavāra saṅkramaṇadandu. Line 43.	Śaka 1118 A. D. 1196
18	Singhaṇadēva varssada...neya Manmatha-sauṁvatsarada Kārtika suddha bidige Sōmavāradandu. Line 41.	Śaka 1157 A. D. 1235
19	Śri Śake 1183 Durmati saṁvatsare. Line 1.	Śaka 1183 A. D. 1261
20	Śaka varṣa 1 (187) neya Krōdhana saṁvatsarada Mārgaśira bahuḷa 30 Sukravāra saṅkramaṇa byatipāta mahātithiyandu. Line 18.	Śaka 1187 A. D. 1265
21	Śrī saku 1200 neya Bahudh āṁnya saṁvatsrada Vaiśākha su. 15 Yādiv āradalu. Line 26.	Śaka 1200 A. D. 1278

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
25th Dec. 1189. Saṅkramaṇa	Does not agree.	28″ × 29″	Saka 1111 is gata. Saṅkramaṇa is on Sunday. It may have been on Monday also. Principal R. N. Apte.
Thursday 26th Dec. 1196.	,,	36″ × 19″	Saṅkramaṇa is on Tuesday the 24th.
Monday 15th Oct. 1235	,,	40″ × 22″	The inscription is very much damaged at its middle and bottom.
... ...	... ...	27″ × 14″	... ...
Does not agree.	Friday 25th Dec. 1265	39″ × 25″	All the points agree with the solar reckoning.
Sunday 8th May 1278.	Does not agree.	25″ × 24″ × 8½″	The 25″ × 8½″ face contains inscription No. 21 b. The inscription is very much worn out by the sun and rain.

Serial No. of Inscription	Text of the date.	Corresponding Saka and Christian dates
22(a)	Śaka varṣam 1130 neya Vibhava saṁvatsarada Phālguṇa śu. 3 Sōmavāradandu. Line 53.	Śaka 1130 A. D. 1209
(b)	Śakavarṣam 1179 neya Piṅgaḷa saṁvatsarada Caitra śu. 7 Guruvāradalu. Line 63.	Śakā 1179 A. D. 1257
23	Śaka-varṣada 500 neya Bhāvasaṁvatsarada Āṣāḍha śuddha 10 Sōmavāradandu. Line 28.	
24	... ...	... ...
25	... ...	... ...
26	... ...	... ...
27	... ...	... ...
28	... ...	... ...
29	... ...	... ...
30	... ...	... ...
31	... ...	... ...
32	... ...	... ...
33	... ...	... ...

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
Monday 9th Feb. 1209.	does not agree	39" × 21"½	The tablet is broken across at the 16th line.
Saturday 24th March 1257	Saturday 31st march 1257		On 24th March falls Mēṣa saṅkramaṇa. In both cases the day does not agree.
		44" × 25"	
... ...	... ...	15" × 24"	Incomplete inscription.
... ...	... ...	42" × 10"	Below a bracket-figure on Kōpēśvara Temple Kidrāpur.
... ...	... ...	12" × 7"	" " " "
... ...	... ...	13" × 7"	" " " "
... ...	... ...	13" × 9"	" " " "
... ...	... ...	11" × 8"	" " " "
... ...	... ...	11" × 7"	" " " "
... ...	... ...	12½" × 5"	" " " "
... ...	... ...	11½" × 9'	" " " "
... ...	... ...	12¼" × 6"	" " " "

Serial No. of In-scrip-tion.	Text of the Date.	Saka and Christian Dates
34	Śaka-varṣa 1078 Śrīmukha saṁvatsarada Caitra-sudda 5 Ādivāradandu. Line 11.	Śaka 1075 A. D. 1153
35	... ...	... ...
36	Śaka-varuṣada 997 neya...saṁvatsarada Vaiśākha su. 8 Sukravāra vetipātadandu.	Śaka 997 A. D. 1075
37	Śaka-varṣa 925 Sarvadhāri saṁvatsarada Māgha su. 15 Guruvāradalu. Line 15.	Śaka910or970. A. D. 989 or 1049.
40	Angāṅka-tark-ābja-mite śake-sminpravarttamāne Jaya-nāmni vatsare Puṣye site pūrva-tithau. Line 25.	Śaka 1696 A. D. 1774
41	Krodhi-saṁvatsarada Bhādra su. Puṇṇavya Sukravāra sōmagrahaṇadalli.	Śaka 1166. A. D. 1244
42	... ...	... ...
43	.. ..	... ...

Pillai's Reckoning		Size of the Inscription	Remarks.
Lunar	Solar		
Monday 22nd Mar. 1153	Saturday 28th Mar. 1153	21″ × 12$\frac{1}{2}$″	Both the dates are possible as no other factors are given. The tablet is broken and damaged.
... ...	... ...	27″ × 3$\frac{3}{4}$″	Vīragal Kōpēśvara temple, Kidrāpur. It is very much damaged.
Sunday 26th April 1075	Friday 1st May 1075	16″ × 12″	The solar reckoning seems to be correct.
			The date seems to be imaginary.
		33″ × 20$\frac{1}{2}$″	
Friday 19th Aug. 1244 Lunar eclipse	Does not agree.	4$\frac{1}{2}$″ × 12″	
... ...	... ...	4$\frac{1}{2}$″ × 12″	Pillar capital inscription. Very much worn out.
... ...	... ...	8″ × 14$\frac{1}{2}$″	Pillar inscription.

INTRODUCTION

Temples, inscriptions, copper-plates, and coins are the sources of early history of Karṇāṭaka. Copper-plates and coins form the property of private persons and as such are not easily obtainable. Inscriptions are generally preserved in temples in towns and villages. They are easily available. But there is a great difficulty of travelling from place to place. Another difficulty is of deciphering the estampages of these when they are very much damaged as in the case of Nos. 1, 9, 19, etc. Temples mentioned along with the inscriptions do not supply much historical information except such ones as at Kidrapur. Under the circumstances the author of this collection of inscriptions had to depend mainly on information supplied by the inscriptions he had collected. He proposes to write on the importance of inscriptions, political history, social, religious, and literary conditions of the times. In doing so he is fully aware under what difficulties he is labouring. He craves, therefore, the indulgence of the readers in reading the volume with sympathetic attitude.

CLASSIFICATION OF INSCRIPTIONS

According to the material used for incision inscriptions may be divided into two classes, stone-tablets and copper-plates. Copper-plates record generally grants made by kings, and become the movable property

of the family to whom the donation is given. No. 37 is the only such record brought from Dharwar district to Kolhapur. It was found in the moat near Ravivāra vēś along with an image of Śēṣaśāyin in 1892. These records are sometimes spurious. The genuineness of the present plates is very much suspected as the date given therein does not fit in with the period of Hoysaḷa-mahāmaṇḍalēśvara Ballāḷa I. He reigned in the first quarter of the 12th century while the plates give Śaka 925 and better still 825, and the saṁvatsara also does not agree.

The stone-tablets being very heavy are generally kept at some important places in towns and villages as temples etc.

The stone-tablets may further be subdivided into four classes according to the matter contained in the text as: 1. Inscriptions of grants, 2. Vīragals (warrior stones), 3. Niṣidagals (epitaphs), and 4. Sati stones. In this collection there is only one Vīragal (No. 35) and a single niṣidagal (No. 38). Sati stones were not available.

1. Inscriptions of grants are recorded either in the presence of kings or with his permission in the presence of his representative. They are made by all people including kings. The grants recorded therein may be in the form of lands, plots for buildings, a tax on land and money income, field produce, merchandise and so on. There is a very curious instance (No. 8) of grant in which Ceṭṭaseṭṭi being a champion fighter granted

half of his income accrued from his services of protection rendered to the villagers of Nāgavāḍa to God Śivalingadēva at Muttage. These grants are made to temples, the worshippers, agrahāras, Brahmapuris, choultries, and for the food and clothing of students reading in agrahāras and Brahmapuris. Some of the temples to which grants are donated at Muttage, Bijapur, and Ingaḷēśvara have been completely destroyed by iconoclasts, and some are in a ruinous condition for want of care, up-keep, and repairs. The Sōmanātha temple at Ingaḷēśvara, a beautiful and spacious edifice is very much neglected. It is surrounded by dung-pits and is the workshop of potters.

2. Vīragals are peculiar to Karṇāṭaka. They record the exploits of a single person fighting against the enemy in border raids in which cows are captured, fighting against the plunderers, fighting against wild beasts or champion fighters, fighting with the king's permission etc. The idea underlying in these heroic deeds is the safety of the villagers, sympathy and fellow-feeling for the neighbourers, and protection of cattle, children, women, and the old. The person fighting against odds never cares for his life and in almost all cases he falls in the battle. His name is held in high esteem and is commemorated by these inscriptions. In short he is worshipped by all as God Birappa. To this day in lower classes of Karṇāṭaka worship of forefathers along with their gods and goddesses is a matter of everyday observation. These Vīragals are generally kept

in temples. In Kolhapur State a number of vīragals are noticed. But so far only one is found to contain an inscription. A vīragal has generally three panels sculptured in relief. At the bottom the hero fighting is killed; in the middle he is taken by Apsaras to heaven; and in the topmost panel he is in vīra-svarga worshipping a Linga.

3. Nis̤idagals are set up in memory of priests, Ācāryas, śrāvakas, and sanyāsinīs. The devotee puts up the epitaph at the maṭha with the dead person's figure in relief at the top, the inscription in the middle, and the devotee and his wife in relief listening to dharma preached by the ācārya also in relief at the bottom. Sometimes the epitaph only with the figure of the dead in relief at the top is carved (No. 38). Nis̤idagals are peculiar to Jains.

4. Sati stones like Nis̤idagals are carved in relief showing the bent arm of the dead lady with her stretched out palm. The inscription is incised below. These also are preserved in temples.

IMPORTANCE OF THESE RECORDS

The first and foremost important thing is that they supply historical information, and genealogies of the ruling dynasties with as much accuracy as was possible then. As the donor generally happens to be a great person and the composer of the text a poet there is of course exaggeration everywhere. To cull out the historical information from them, therefore, the student is always required to approach these records with great caution.

After the 9th century the ruling dynasties entertained a fad of tracing their origin to mythical personages. For instance, Cālukyas began to trace their descent to Candra, Dēvagiri Yādavas to Kṛṣṇa, Kalacūris to Kārtavīryārjuna, Silāhāras to Jīmūtavāhana etc. This very thing is followed by Ranna in his Gadāyuddha (a Kannaḍa poetical work of the 10th century) in tracing the genealogy of Satyāśraya, the Cālukya prince of Kalyāṇa.

The next important historical information to be found in them is of the heroic deeds of the king and his generals and their conquests. This is also not unmixed with exaggeration. A king is generally said to have conquered Aṅga, Vaṅga, Nēpāḷa, Magadha, Māḷava, Gūrjara, Cōḷa, Pāṇḍya, Koṅkaṇiga, and others. On the very face of it it seems absurd.

The third important thing noticed is the idea of feudal system adopted for the sake of smooth working of the government machinery. The king emperor, mahā—pradhānas, mahāmaṇḍalēśvara, maṇḍalēśvara, mahāsāmanta, sāmanta, daṇḍanātha, Prabhu, nāyaka, gauḍa, and heggaḍe in order formed the component parts of the graded system of that machinery. Gauḍas were village officers, Daṇḍanāthas were governors of Kaṁpaṇas or districts, Sāmantas and maṇḍalēśvaras were governing provinces. To help the emperors members of the royal family were coming forward as governors. The crown prince was also sent out to govern some province or other and gain experience. The one important point

to be observed in these times was that each and every man from the pauper to the prince was a soldier and a hero.

Building of temples was looked upon as a matter of religious merit. With the temple the name of the builder was remembered. Hence it was a living and fond memory of the person constructing it. This idea of love of fame was supreme in the minds of all rich people and princes. Each and every one of them was, therefore, out to build temples. Along with the building provision was to be made for the worship, burning lamp, maintenance of the worshipper, provision for repairs and other such recurring expenditure. With that forethought grants were made by kings, maṇḍalēśvaras merchants and others. It was a fad of the rich people to be famous by their grants recorded in inscriptions to last as long as the sun and the moon endure. This sort of fame was also a precedent to the future generations, who followed the footsteps of their forefathers and kept up the tradition.

These grants were important from another point of view inasmuch as they showed religious tolerance. Hindus and Jains have come forward to give lands by way of grants to Jain and Hindu gods and goddesses irrespective of religious differences. The Jains did not attach mithyātva to Hindu deities, and the Hindus did not look down upon Jain biṁbas (images).

The Ācāryas to whom grants were made were very learned, famous for their religious austerities (Nos.

3, 8, 22) and were sometimes heads of agrahāras. No. 21 b gives in details the qualities of Kṣētravāsins.

The idea of attaining vīra-svarga was handed down traditionally, and was cherished with great fondness in those days. The idea of the hero being taken up to heaven by Apsaras, sculptured in bas-relief in the second panel of vīragals was to an appreciating mind a sufficient stimulus to imitate. Filled with such a sentiment of heroism and ambition of attaining vīrasvarga every young man with his blood boiling was awaiting for an opportunity to fight. Coupled with these there was another ambition of fame of being remembered as long as the sun and the moon endure and of being an example to posterity.

Sati-stones are the instances of what an Indian woman can do for her lord. In his life-time she tends to his comfort and happiness. With her actions and charms she pleases his mind. She sacrifices everything of hers for his benefit and happiness. Lo ! in the end she follows him to his grave. Such is the greatness of Satis.

TITLES

These form an interesting item in inscriptions. The emperors, mahāmaṇḍalēśvaras, sāmantas and Daṇḍanāthas have got these appendages. Those borne by the Cālukya emperors are the fewest possible; while those borne by the Śilāhāra princes far exceed those of the others.

These always point out to the excellence of some

kind noticed in one particular personage. Afterwards they become hereditary titles. They may be divided into six classes:

1. terms of endearment,
2. terms of heroism,
3. terms of excellence in occupations,
4. terms of devotion,
5. terms of patronage extended to literary people,

and 6. terms of beauty of person and prosperity.

1. Terms of endearment are found in such expressions as 'Boppana singa, and ayyana singa.' These terms mean very dear to his father on account of his lion-like heroism. Similar expressions are noticed in every-day talk when a young man beats his opponent in wrestling etc. He is extolled as 'bappana huliye' in Kannaḍa. The term has the same significance as the above terms. Ranna in his Gadāyuddha uses the term 'Ammana gandhavāraṇa' where 'gandhavāraṇa' has taken the place of 'singa'.

2. Koṅkaṇiga-mṛga-bēṇṭekāra, sāhaṇi-brahma-rākṣasa, giri-durga-malla, and maṛu-vaṅka-sarpa, Māḷava-giri-kuliśa and Lāṭa-kāḷāhi-tārkṣya, Raṭṭa-rājyōddharaṇa-pariṇata, and Cōla-rājya-sthāpan-ācārya are the terms of heroism. They refer respectively to Habbeya-nāyaka (No. 15), Malleya Sāhaṇi the mahā-pradhāna, senādhipati and maṇḍalika of Bhillamadēva (No. 16), Śilāhāra Vijayāditya (No. 24), Bijjaḷa, and Rāya-murāri sōvidēva (Nos. 12, 13 and 14) Kāḷimayya the minister of Raṭṭa Kārtavīrya (No. 23), and Hoysaḷa

king Ballāḷa (No. 37). The meaning attached to these terms is quite clear.

3. Malleya Sāhaṇi the mahā-pradhāna was an expert rider of unruly horses. He was given, therefore, the title viṣama-hay-ārūḍha-rēkhā-rēvanta (No. 16).

4. The emperors and princes were worshipping devoutly goddesses and were believed to have obtained boons from those deities. This is borne out by the titles Lakṣmīdēvīlabdha-vara-prasāda (No. 24) of the Silāhāra princes, Vāsantikā-dēvī-labdha-vara-prasāda (No. 37) of the Hoysaḷa princes, and Kātyāyanī-labdha-vara-prasāda (No. 9) of Koppaḷa Silāhāras.

5. The titles in this group denote not only the taste of princes and their ministers in literature, but also their proficiency therein. This view is subscribed to by the titles saphalī-kṛta-vidvaj-jan-ābhivāñchana, and sāhitya-vidyā-viriñci of Kārtavīrya belonging to the Raṭṭa dynasty. In his court Pārśva, Bālacannra-kavi-kandarpa, and Muni-candra found patronage. Hemmaṇayya and Kāḷimayya the ministers of Kārtavīrya had the titles toṣitāśeṣa-vidvallōkaṁ, and sāhitya-vāk-kāntā-kāntaṁ respectively (No. 23). Gōvinda-daṇḍa-nātha had the title sukavi-nikara-pika-mā-kandaṁ (No. 10). And Sōma-camūpa of Rāya-Murāri-sōvidēva was famous by the title Jaināgama-vārdhi-sōma (No. 17).

6. Beauty of person counted much then as it is ever doing. Similar is the admiration for pomp and wealth. These two qualities formed the subject matter

of some titles. Rūpakandarpa (No. 37) of Ballāḷa, mṛgamad-āmōda (No. 15) of Habbeya-nāyaka, and vibhava saṅkrandana (No. 23) of Raṭṭa Kārtavīrya may be quoted as illustrations.

DANDA-NĀTHAS

The term daṇḍa-nātha should not be taken as an aresamāsa (compound of Kannaḍa and Saṁskṛt words). It is purely a saṁskṛt compound denoting the person wielding the staff of authority. With this term goes another one daṇḍa-nāyaka. These two terms are very freely used. For, at times they mean ministers and at times governors. They do not mean a commander-in-chief since there occur the terms daṇḍa-nātha-sēn-ādhipati, daṇḍa-nātha-camūpa, daṇḍa-nāyaka-sēn-ādhipati etc. They also do not mean ministers since the terms Haridēvayya–daṇḍı–nāyaka–mahāmātya--padavī--virājita (No. 12), and mahā-pradhāna-manevergaḍe daṇḍa-nāyakaṁ Bīyapayyaṅgaḷa (No. 7) are noticed in this collection. These daṇḍanāthas were very important persons in the deplomatic circles. Sometimes they were appointed as envoys. Such authorities have many a time saved empires from their breakdown. As an illustration the names of Hamma, Kāḷimayya and Cāvuṇḍarāya may be quoted. These were proficient in politics. They were praised in the courts of all kings. They were the liberators of Raṭṭarājya (No. 23). Some by their deplomatic skill were the cause of prosperity of the empire. Bāḷcandra increased (extended the limits of) the kingdom of Sōvidēva by his deplomatic service

(No. 14), and Kēśava-camūpa the great minister of Rāya-Murāri increased his kingdom (No. 9).

The ministers sometimes proved very powerful to the prince even. Daṇḍanātha Kālidāsa is styled rāya-pitāmaha (No. 11) Hamma, Kāḷimayya and Cāvuṇḍarāya had conferred great favours on Raṭṭa Kārtavīrya as a consequence of which they had become uncontrolable (No. 23). Finally Mahāmaṇḍlēśvara daṇḍanātha Bijjaḷa became very powerful and ultimately usurped the throne of Kalyāṇa Cālukyas. Such instances are very few. Daṇḍanāthas were in general very loyal to the king (Patibhaktaṁ No. 14).

They were great favourites of the emperors since they were employed as Lord Chamberlains (Mane-verggaḍe). This appointment by the king bespeaks his confidence in them (Nos. 4 & 7).

They were sometimes employed as excise commissioners (suṅka-vergaḍe). Daṇḍa-nāyaka Dāsimarasa was the excise commissioner (Nos. 4 & 7).

Daṇḍanāyakas were governors of provinces controlling the revenue of the state, the excise, the military, the political and the judicial departments. They were, therefore, a sort of check on feudatories. They were coming in direct contact with the people by their management of affairs of the temples etc., and on that account were very popular. With them they carried the voice of the people to the supreme lord, the emperor. They were thus the middlemen to the ruler and the ruled. Whenever the empire was in danger of foreign invasion

or internal trouble the daṇḍanāyakas at a moment's notice ran to the help of the emperor with their followers, and fighting people in their provinces.

Some of these daṇḍādhipas were Brāhmaṇas. Ammaṇa daṇḍādhipa, sōvidēva (No. 14), Barmaṇa-daṇḍanātha, Śivarāja (No. 8), Gōvinda camūpa (No.8), Viṣṇu camūpa (No. 8), and some others were all Brāhmaṇās. They were well-versed in vēd-āgamas and also in the use of swords.

MERCHANTS

Merchants played an important part in giving grants to temples. They were very rich people. One merchant Sovisetṭi is stated to be selling in abundance all kinds of jewels to Paṭṭasāhaṇi Barmadaṇḍādhipa and the Cālukya emperor Jagadēkamalla (No. 8). Kaihisetṭi and his descendents Cauḍisetṭi, Mādisetṭi, Nācisetṭi, and Mallisetṭi were merchant princes (Vaḍḍa-vyavahāri). They have made many grants to God Cenna-kēśava at Muttage (No. 13). One setṭi is said to be an emperor stipulator (samaya-cakravarti. No. 15) Besides these Setṭis, setṭiguttas, nāyakas, baravaṇigas, nakharas of 604 towns, and Sirikumāra-nāyaka, Hari-nāyaka, Ballara-nāyaka,...Padapa-nāyaka, Manavalasetṭi etc. of 3004 towns were assembling at Pirisaṅgi for their business (No. 15). In that case Pirisaṅgi must have been an important trade centre in those times. (The term 'nāyaka' denotes a gold and silver merchant, and also a banker to this day in Karṇāṭaka). Because of the importance of Kaihisetṭi and his descendants as

donors their genealogy has been given in an inscription at Muttage (No. 13).

Great importance was attached to these merchant princes on account of their trade in all the parts of the country. They were as it were an asset to the state. For this very reason their locality in towns has been called Baṇañju-vaṭṭaṇa (city of merchandise No. 14). No doubt the streets or localities of different guilds were going by the names of those guilds as Kuruṁba-gēri, Pārvara-kēri etc. But none is called paṭṭaṇa. The term is peculiarly ornamental to and a matter of pride to that class.

Similarly certain lands were granted to them for the service rendered to the king. These also were going by the name Baṇajiga-vāga (No. 14).

They were Vaiśyas born of the thigh of Brahma (No. 13). Not all of them belonged to this community. Some belonged to the Jain community as well, as Padapaseṭṭi (No. 15). They included among them all sorts of traders great and small, and made no invidious distinction in their social standing. This spirit was quite essential to them. It seems they had found the truth of the addage 'united we stand'.

TEMPLE-BUILDING

From the information gathered in this collection of inscriptions it seems that the building of temples was appropriated to themselves by daṇḍanāyakas and other authorities, mahāmaṇḍalēśvaras and kings. For, Daṇḍā-

dhipa Sōvidēva is said to have built the new town of Ingaḷēśvara and also the trikūṭa temple to Sōmēśvara (No. 14), Śivaraj-camūpa is said to have built the beautiful temple to Śivaliṅga, similar temples were built by him at Bijapur (No. 8), Gōvinda daṇḍādhipa is said to have built the Rāmēśvara temple at Muttage (No. 12), Silāhāra Vijayāditya is said to have built Kōpēśvara temple, and mahā-pradhāna-manevergaḍe-daṇḍanāyakaṁ Bīyapayyaṅgaḷa śrīkaraṇa (head clerk) Nīlakaṇṭharāya is said to have built a temple to Nīlakaṇṭhēśvara. Some other similar instances may be found. In most cases the temple is named after the builder. When the temple was ready and the God set up any person was allowed to make grants to them.

GRANTS AND THEIR RECIPIENTS

Devotion to God reigns supreme in the heart of an Indian from times immemorial. From self-lessness it has gone down to the greatest selfishness and hypocracy. The cause is not far to seek. In the nursery the mother gives the first lessons of devotion to her children. She teaches them to bow to gods wherever they find them. The sight of an image touches the cord of devotion in her and unconsciously her hands are raised and folded before that deity. This sort of deep-rooted devotion is the richest legacy bequeathed and handed down continuously to posterity to this day. The truth of this is noticed as early as the 9th century in Vēṇīsaṁhāra a drama of Bhaṭṭa-Nārāyaṇa. As soon as the words 'Kṛṣṇāgamana' are uttered (first act) all stand up

with folded hands. It is an indication of the condition of the mind of people in those days.

As Aristotle has pointed out this devotion carried to excess became a weakness in the Indians. For, the natural self-less devotion turned out to be a selfish motive. Devotion was supposed to bring religious merit, worldly happiness and prosperity. Here also the woman was the cause of degeneration. She ran to the protection of her titular deity in times of difficulty and begged of him with vows for her liberation. Hence the addage in Kannaḍa (Saṅkaṭa bandāga Veṅkaṭaramaṇa). So on the strength of devotion a sort of bartering with God came into practice. The fulfillment of desires in such cases increased the greatness and popularity of particular gods and goddesses, and their devotees increased. On account of such thinking a number of good and evil gods came to be worshipped and vows were observed to propitiate them. The practice continues to this day. The Hindus and the Jains were alike victims to this. An illustration may be quoted from this collection. Candrikādēvi the mother of Kārtavīrya was suffering from ghaṭasarpa disease—a wound on the spinal cord which is supposed to be incurable. A small Chateau was built for her about a mile away to the north of Rāyabāga. A temple to Mahāvīra (24th Tīrthaṅkara) was attached to this building. She worshipped that Jina and observed many vratas (vows), as a result of which, it was supposed, she was cured of that disease. Consequently the importance of that temple increased as a jāgṛta-sthāna (No. 23). Similarly Jala-

maṇṭapada Nṛsiṁhadēva of Bijapur (No. 10), Varadāni and Puruṣēśvara of Guḍḍāpur (No. 21), Habbēśvara of Pirisangi, and other gods and goddesses became famous and popular as jāgṛta. Purāṇas were composed extolling the merits of these deities. An upādhyāya composed Cenna-kēsavadēva-Purāṇa (No. 13). Lakkaṇṇa-daṇḍēśa has written the life of Varadāni Guḍḍamme of No. 21 forming part of his Śivatattva-cintāmaṇi, and is published by Rao Saheb P. G. Halakatti in his Śivānubhava Vol. 1, as No. 6 of Śivānubhava-granthamālā. Nāgacandra built a basadi to Mallinātha and composed his Mallinātha-purāṇa in Kannaḍa in honour of that Jina.

Such being the importance of gods and goddesses rich and the poor, merchants and agriculturists, gauḍas and daṇḍanāthas, and even kings fell in a line with all these, and came forward to make their offerings to temples. These gifts were in the form of land grants to maintain a worshipper at the temple, to maintain the worship itself three times a day, to maintain an ever burning lamp before the deity, to maintain offering of food to God, to maintain offering of flowers, to maintain betel leaves, to maintain stage recreation and to provide for the repairs to temples. Attached to the temple was a choultry in which food was given free to poor Brāhmaṇas and travellers which was supposed to bring religious merit to the person who had mad provision for this. It is very strange to note here that the gods were supposed to eat food and vīḷya, and to enjoy stage

recreation like the worldly people. However, the custom has been traditionally handed down to this day.

Gifts to temples and gods may be divided into 1. land grants, 2. grants in kind as corn, oil, salt, betel nuts, betel leaves etc., 3. grant of title to collect taxes on imported articles, and market taxes, 4. money grants (in cash), 5. grant of villages, and 6. grant of girls (No. 4). Also plots for buildings were granted. They may be classified as 1. plots for the worshipper's house, 2. plots for choultries, 3. plots for maṭhas, 4. plots for the school in an agrahāra, 5. plots for maṭha of an ācārya of an agrahāra etc. Plots for hay-stacks also were distributed.

The recipients of these grants were generally the ācāryas of agrahāras in the case of Hindu grants, and ācāryas in maṭhas in the case of Jain grants. These ācāryas were famous for their learning. Lakulīśa of Muttage is described as Sakalajña, Śivatattva-vēdi, Manumārga, naiṣṭhika-cūḍāmaṇi, Lākuḷāgama-sudhāṁbhōrāśi, and samasta-lōk-ōttama (No. 8). He belonged to a line of learned and famous ācāryas coming from Kāśmīra and settling down at Muttage. On account of their learning and influence over the people their genealogy (śiṣya-paraṁparā) is given in two inscriptions (Nos. 3 and 8) at Muttage as :

Bhujaṅgadēva's disciple
|
Trilōcanadēva
|
Bālasūryamuni
|
Kāśmīrapaṇḍita
|
Kālabhairavapaṇḍita
|
Yōgīśvarapaṇḍitadēva
|
Acalēśvaradēva alias Varēśvaradēva
|
Yōgīśvaradēva
|
Lakulīśvaradēva.

The Jainamuni Kanakaprabhadēva mentioned in No. 22 was famous for his learning. For, he is described in high eulogistic terms mīmāṁsaka-kañja-kuñjaranibham, Cārvāka-vādībha-kēsari, Sāṁkyāvanīdhara-vajr-āyudha, ugra-Bauddha-budha-jīmūtāli-jhañjhānila, trai-vidya-cakrēśvara, Jina-samaya-kumuda-vana-vikasana-candra, Jina-matābja-vana-kalahaṁsa, and Jina-pūjā-saṁkrandana. He belonged to Yāpaniyasaṅgha and Kāreyagaṇa. On account of his highly influential position as an ācārya his genealogy (śiṣya-paramparā) also is given :

Kanakaprabha (jāta-rūpa-dhara-vikhyāta)
|
Srīdharadēva-traividya-cakrēśvara
|
Kanakaprabha.

The Kṣetravāsis were generally munis.

There was a tendency of hypocrites and idle people to become recluses for ease and comfort. To stop this an inscription gives the qualities of munis staying at holy places (No. 21 b): 'They should be truthful, celebates, firm in vows, forgiving, bathing in the morning, eating once only at night, and devotional to God Śiva. A sage devoid of these qualities does not deserve to stay at holy places.'

Another important item of management of a temple is recorded in No. 21 b. 'The food offered to the goddess in the morning is to go to Gaṇamaṭha, that offered at midday is to go to the worshippers and that offered at night is to go to the sages living at the holy places.' This distribution puts a stop to the grabbing ambition of the worshipper. In addition to that the three times worship of the Goddess is suggested. In other inscriptions worship of deities three times a day is expressed clearly.

In the land measures of grant lands the following terms are noticed: mattara (also matta), Kaṁba (also kamma), and hasta. The value of mattara has been ascertained by Mr. Cennamallappa Galagali, Halasaṅgi, from a commentary on Basavaṇṇa's Vacanas. Its value

is fixed there as a piece of land measuring 100 māru. One māru is equal to two yards. Calculating from this datum one mattara equals nine acres (Jayakarnāṭaka Vol. 8 page 85).

Among the coins current the following are mentioned: Ponna, Gadyāṇa, Ha. Gadyāṇa, Hā. Ga., Paṇa, and Vīsa. A gold coin of Padmataṅka type with a legend Bhuja-bali is distributed among the Indian museums. It cannot be said with certainty whether this coin belonged to the Kalacūri emperors Bijjala and Rāya-Murāri-Sōvidēva as they had the titles Bhuja-baḷa-cakravarti.

Another gold coin distributed among the Indian museums is said to bear the legend Vairi-Mārtaṇḍa and to belong to the Silāhāra princes (?).

RELIGIOUS SECTS

Two important religious sects Pāśupata and Śaiva are noticeable in this collection. In No. 8 Ācārya Lakulīśa is said to be Lākuḷ-āgama-sudh-āṁbhō-rāśi-tār-ādhipa (the moon to the ocean of nectar in the form of Lākuḷāgama). In search of reference for the term Lākuḷāgama one meets with a passage in Vāyu-Purāṇa (Chap. 23) and the Liṅga Purāṇa (Chap. 24). There Mahēśvara is said to have told Brahmadēva that when, at the time of Kṛṣna-Dvaipāyana during the twenty-eighth repetition of the yugas, Vāsudēva would be born of Vasudēva, he would incarnate himself as a Brahmacārin by the name of Lakulin after entering a dead body thrown into a cemetery. The place

where this would occur would be called Kāyāvatāra or Kāyāvarōhaṇa at Bhṛgukaccha (Bharoch). The lithic records of Nātha temple near that of Ēkaliṅgaji 14 Miles to the north of Udaipūr of 971 A. D., of Hēmāvati in the Sīra Taluka, Mysore of 943 A. D., of Sikārpūr Taluq No. 107, Ep. Carn. Vol. VII of 1078, and of Cintra Praśasti (composed between 1274 and 1296) make a mention of him. In an inscription of 957 A. D. in the temple of Harṣanātha, in the Sikāra principality of the Jaipur State a person named Viśvarūpa is mentioned as the teacher of the Pañcārtha-Lākulāmnāya (the sacred book of Lakula called Pañcārtha). From these references and from the authority supplied by Sarvadarśanasaṅgraha of Mādhava Dr. R. G. Bhandarkar states 'that there can be no question that the Pāśupata system was attributed to a human author named Lakulin, the work composed by him being called Pañcārtha.'

Dr. S. C. Nandimath opines that he is the 28th and the last of the Yōgācāryas (preachers of Yōga) in Śaiva school. His followers are called Pāśupatas. They are also called Māhēśvaras - the devotees of Mahēśvara. Śaṅkara, Rāmānuja, Kēśava Kāśmīrin, and Śrīkaṇṭha Śivācārya refer to them.

Śaṅkara says that Lakulīśa the incarnation of Paśupati has revealed five topics. His commentators explain them thus: (1) Kārya or effect is Mahat and the rest are produced from Pradhāna; (2) Kāraṇa, or the cause is Īśvara or Mahēśvara and also Pradhāna; (3)

Yōga is absorption in meditation or the muttering of the syllable Ōṃ, contemplation, concentration, etc.; (4) Vidhi is bathing in ashes at the three points of time (of day), and the rest upto Gūḍhācāra i. e. incognito movements; and (5) Duḥkhānta is final deliverance. This is amplified by Mādhava in the section on the Pāśupata sect (Dr. R. G. Bhandarkar. Collected essays. Vol. IV. P. 173).

In those days Kāśmīra pandits were famous throughout India. Hence in euloguising Kaśmīra-muni the poet says in No. 8 that Vāṇi came with that sage to stay at Bijapur. This points to the fact that that sage came over to Karṇāṭaka from Kāśmīra. His disciple Kālabhairava was a great disputant and was proficient in Vēdānta philosophy. The last of this line of disciples Lakulīśa was learned in Śivatattva; he was the crest-jewel of devotees; and was the moon to the ocean of nectar that was Lākuḷāgama. Dr. S. C. Nandimath states that the literature of Pañcārtha of Lakulīśa Pāśupatas is called Lākuḷāgama or Lākulāmnāya. In this literature of Pāśupatas they do not refer to the three principles of Śaivas.

THE ŚAIVA SYSTEM

Viśvanāthācārya a writer of the seventeenth century has written a Vīrśaiva philosophical work named Daśagranthi. His son Vīraṇārādhya has written a commentary to it in Kannaḍa. In this work to prove his statements he has copiously illustrated from the Śaivāgamas Puṣkara, Parākhya, Mṛgēndra, Svāyaṁbhuva, Viśvasā-

rōttara, Śaivārthasaṅgraha, Kāmika, Vātula, Pāramēś-vara, Tattva-prakāśana, and vīra. Vātula, Pāramēśvara, and Sūkṣma-āgamas are also called tantras and have been published by one Mr. Śaṅkarappa Accappa Topagi in 1914 under the name of Tantra-saṅgraha. The quotations in the commentary of Vīraṇārādhya in Daśagranthi are to be found in this Tantra-saṅgraha. This leads one to conclude that these tantras are the same as Vātula, Pāramēśvara and Sūkṣma Śaivāgamas. Dr. R. G. Bhandarkar observes 'The older Śaiva sects had and have a literature of their own, the so-called Āgamas attributed to Śiva himself, and a number of works by human authors.' This statement is borne out by the first five verses of Tantra-saṅgraha wherin it is stated that God Śaṅkara related these āgames containing Śivajñāna to his son Skanda to favour men; and to give deliverance to the knowing. These āgamas form the foundation of Vīrśaivism as developed by Basavaṇṇa and his colleagues in Śivānubhava-maṇṭapa at Kalyāṇa.

Pāśupatas and Śaivas style themselves Brāhmaṇas, and as such have gōtras, sūtras, pravaras and śākhās: they were worshippers in temples as pointed out by the Chinese traveller Hiuen-Tsiay. In No. 18 Candradēva is said to be a Brāhmaṇa belonging to Viśvāmitragōtra; and in No. 21 Mallidēva is said to be viprarāja-kuladī-paka and pārvara ballaha (lord of Brāhmaṇas).

In Śaiva system there are three principles: (1) the lord (Pati), the individual soul (Paśu), and (3) fetters (Pāśa); and the whole system has four pādas, which

are knowledge (vidyā), action (Kriyā), meditation (Yōga), and conduct or discipline (caryā). The first part contains an explanation of the nature of the individual soul (Paśu), fetters (Pāśa), and God (Īśvara), and determines the importance of formulae (Mantra) and the lord presiding over the formulas (Mantrēśvara). This leads to initiation (Dīkṣā), which is necessary for the acquisition of the highest object of life. The second part contains an explanation of the process of initiation (Dīkṣāvidhi), which is of many forms and has many parts. The third part explains meditation or concentration, along with the subsidiary processes. The fourth teaches discipline or conduct consisting in doing what is prescribed and avoiding what is not prescribed. Without this yōga is not possible. These remarks of Dr. R. G. Bhandarkar agree with the teachings of Tantrasaṅgraha and Daśagranthi.

The Pāśupata and Śaiva schools agree in maintaining that the supreme and the individual souls are distinct and separate entities, and as such their nature is dualistic. According to Pāśupata doctrine in Mōkṣa the liberated soul loses all its ignorance and weakness and becomes omniscient and all powerful in action. But according to śaivāgamas the individual soul in its liberation becomes one with śiva (Śivaikya).

In both the schools Liṅga is worshipped. In Śaiva system two liṅgas are referred to, one movable and the other immovable (sthāvara-jaṅgamaṁ dvividhaṁ

lingam. Pāramēśvar-āgama. Paṭala 16.) No. 21. In Pāśupata school the devotee besmears his body with ashes, while in Śaiva school ashes are worn on the forehead markedly (lalāṭa-paṭṭa-vinyasta-vibhūti-No. 21). Śrutis and śivāgamas are the ādhāragranthas to Śaivas (agnēr-āpa-iti-tv-adya jātā satyavatī śruti, No. 21, and śivāgame nigame Sōyyamātya sadṛkṣah. No. 18). Extreme devotion to God Śiva leads to Śivaikya in Śaiva system (śiva-sadbhkti-bhavana Hara-bōdhitah, No. 18; liṅg-ānuprēma; śivapatha-dṛṣṭāntam; liṅga-vadhāru; liṅganu-goṇḍam; and śiva-lōka muṭṭida mūru kaṅgaḷalu No. 18). They believe in śivagaṇas, their various forms (mahā-gaṇeśvararu No. 18), and their power (śivagaṇa...dondu samagra-śaktiyam. No. 18).

By 1278 Vīraśaivism had spread over Karṇāṭaka to some extent. But the mind of the people was not yet prepared to give up the old ideas of Śaivism. For, an imge of Varadāni Guḍḍādēvi, a Śivaśaraṇe and a follower of Basavēśvara - a vīra-śaiva - is set up and worshipped by Basavidēva a Śaiva Brāhmaṇa and a priest.

Among the Pāśupatas and śaivas there was a class of laymen who worshipped all Gods alike, Jalamaṇṭapada Narasiṁha of Bijapur, Lakṣmī-Nṛsiṁha and Cenna-Kēśava of Muttage were worshipped by such people. There was yet a fourth class of Brāhmaṇas who were known by the name Ārādhya Brāhmaṇas. They wore Yajnōpavīta as well as Liṅga. It is reported that such Brāhmaṇas are still to be found in Madras Presidency. Some of these four classes of Brāhmaṇas were absorbed

into Vīraśaiva community. It is very curious to note that the Pāśupatas later on came to be called Goravas and continued to live on their profession as worshippers in Śiva-temples. To this day they have got their own priests, their thread ceremonies are performed, they wear yajñōpavīta, and live near temples. In villages they are very much ignored and have lost their religious rites and importance.

The horrid class of Śaivas called Kāpālikas and Kālāmukhas were in Karṇāṭaka. They were worshippers of Śiva in the form of Rudra or Bhairava and his spouse Caṇḍikā with human sacrifices. Their names end in Śakti as-Vāmaśakti, Rudra-śakti etc. However, they did not flourish in Karṇāṭaka and were absorbed into lower communities. An interesting story of these is related in Śaṅkara-dig-vijaya at Ujjayini, where Krakaca the opponent of Śaṅkara is said to have been killed by Bhairava, whom he had invoked to do away with Śaṅkara. The references to this class are found in No. 16 of this collection.

SOCIAL CUSTOMS

Village community was divided into eighteen guilds (Śrēṇi, Srēṇika, Sēṇiga) and assemblages (kottaḷi) No. 34 (Holeya hadineṇṭu jāti), and each guild and assembly was headed by a headman called pergaḍe. Different guilds were living in different localities called kēris (streets). To celebrate social and religious functions of the place all the headmen used to come together and the matter was to be decided. The

remnant of this institution is to be seen even now in the matters of local fairs of gods and goddesses. In addition to the pergaḍes there used to be important persons called mahā-janas. These did not originally belong to any individual communities. Their importance lay in their individual merits. Later on the position of a mahājana became a hereditary affair, since the surname mahājana has been found in Brāhmaṇas, Jainas, Liṅgāyats and others. These important persons used to take part in all the village affairs.

Agrahāras and Brahmapuris formed seats of learning. Muttage, Iṅgaḷēśvara, Bijapur, Rāyabāga and Kolhapur had such institutions. Agrahāras were headed by an Ācārya. Generally a village was turned into an agrahāra by a lithic record of grant made by the king or emperor. The income of the village was to go to the maintenance of the school and its teachers. Religious education only was imparted in those institutions.

The institution of dēvadāsis seems to be a very old affair. The worshipper, being a learned man and his family being held in high esteem, could not do any menial service in temples such as sweeping, washing the pots, keeping clean the yard and surrounding places and the choultry attached to the temple etc. This was to be taken up by maid-servants in constant attendance. For this purpose maid-servants were dedicated to temples and were called dēva-dāsis. In this collection Rebbakabbe is said to have dedicated her maid-servant mācakabbe for the service of God Sakaḷēśvara (No. 4).

Such are instances noticed in Kannaḍa literature also. Naṁbiyakka enamoured of the poetic skill and devotion of Hariharadēva (1219) comes to Paṁpā-kṣētra and is disappointed with the life led by that saint-poet. She agrees to be dedicated to Paṁpā Virūpākṣa and undertakes the menial work in that temple (Siddha-Nañjēśa's Rāghavāṅka - Caritam).

Each village was in early days a self contained one. All the requirements of daily life except those of food-stuffs as salt and spices were made available there only. Articles of luxury such as gold and jewels, spices and salt were brought and sold by seṭṭis, seṭṭiguttas and nakharas. The currency of coins being scarce barter was resorted to. In the market place shops in which one article is sold were grouped at one place, for instance, corn shops were grouped at one place, and grocers' shops at another. This also is pointed by poets in their works in Kannada.

Surnames attract our attention next. As in these days they were not derived from places and occupations but from ancestors. The following are the instances: Habbeyara Dāseyanāyaka, Kāva-gāvuṇḍana Bācigāvuṇḍa, Tippa-gāvuṇḍana Sātigāvuṇḍa (No. 15), Keñca Nārāyaṇa-bhaṭṭa and Kadita Pergaḍe Vaijanāthayya (No. 15). Women also were equally important and gave rise to surnames as in Sirideviyakkana mamma Bācayya, and Honniyakkana maga muddayya (No. 13). Such surnames are still to be found in Karṇāṭaka as: Cāyavvanavara, Tavanappa-navara, Paṇeppanavara,

Māyakkanavara, Haṇamakkanavara. Preference of females leads us as far back as the 1st century A. D. when terms like Gotamīputtasa Satakarṇisa appear on Āndhra coins found at Kolhapur.

A solitary instance of the term 'Kannaḍiga-vaṁśa-doḷ-utpannam' is found in No. 23, where the sincere pride and self respect of Mādirāja-daṇḍādhīśa for his line are expressed. This term also evidences his love for the Kannaḍa language and country.

LITERATURE AND LANGUAGE

Mahākāvyas were highly appreciated in the courts of emperors and mahāmaṇḍalēśvaras, and the poets who were learned found patronge there. They were employed in composing the texts of inscriptions. In this they sometimes indulged themselves in poetically describing the ocean, the Mēru mountain, the earth, the country, and the capital (No. 15). These poets have maintained a very high standard of literary merit in composing the texts of these inscriptions. The prose style of No. 1, and No. 15 is a classical one, and resembles that of Bāṇa's Kādaṁbari in Saṁskṛt. In reading the texts, therefore, one is taken unawares by the style, imagination, feelings of donors depicted, feelings of the temple builders, the poetical diction, and the musical cadance, and is enraptured in going through them. He forgets himself and the surroundings, and is carried away to the times of 11th to 13th centuries. Such is the powerful influence of those poets brought to bear on the readers. In spite of the individual merits of the poets, influence of older

poets as Ranna (993 A. D.), Ādipampa (941 A. D.), Aggaḷa (1189 A. D.), and Pārśva (1205 A. D.) is seen in Nos 8, 10, and 14; 9 and 13; 16; and 22 and 23 respectively. They mention the names of three poets namely Vāsavamati in No. 15, Beḍagina-Sōma in No. 17, and Gōpinātha in No. 20, whose names were so far unknown to the Kannaḍa literary world. Vāsavamati painfully hints at the end of that inscription that he had no patronage whatsoever from any ruling prince, and therefore, he had no opportunity to compose any poetical work. His words go thus : " Under the pretext of composing the text of the inscription I am describing Pirisaṅgi and its importance." Perhaps the other two poets shared the same fate. No more information about these is available.

The scribes of the inscriptions were also very learned. Hōdala Rāmōja, and Rēvōja of No. 14, Sātōja of No. 15, Kētōja and Bammōja of No. 17, and Kallōja and Rāmōja of No. 20 are some of the scribes mentioned in the texts. Of these Rēvōja of No. 14 is said to be the son of glorious Mallikārjunadēva, and who had obtained a boon of glorious Sarasvatīdēvi (the Goddess of Learning).

The orthography of the texts throws fresh light on the grammar of Kannaḍa and the form of the spoken language. The following peculiarities may be noticed :

1. Grammatical forms ending in consonants have as in modern Kannaḍa changed to those ending in vowels. Ex : Sētuvan=eydalu, (P. 17), Sthitiyoḷu (P. 22), Koṭṭaru (P. 49), Biṭṭaru (P. 50), Keyyalu (P. 51),

Kurukṣētradalu (P. 52), Mahī-taḷ-āgradoḷu (P. 56), and Liṅgada kalu (P. 72).

2. The letter 'pa' at the beginning of words is changed to 'ha'. Ex:

The word Permāḍi is changed into 'Hemmāḍi'
,, ,, 'Perggaḍe' ,, ,, 'Herggaḍe'
,, ,, 'Permmaga' ,, ,, 'Hermmaga'
,, ,, 'Perjjuṅka' ,, ,, 'Herjjuṅka'
,, ,, 'Piriya' ,, ,, 'Hiriya'
,, ,, 'Paḻḻadiṁ' ,, ,, 'Haḻḻadiṁ'
,, ,, 'Paḍedu' ,, ,, 'Haḍedu'
,, ,, 'Paḍuvaṇa' ,, ,, 'Haḍuvaṇa'

3. 'Alu' is the termination of the ablative case as in the colloqual language. Ex. Keyyalu P. 51.

4. Rules as regards the use of the letters 'ṟ' 'ḻ' are not strictly observed. Ex.

Correct	Erronious
Aḻida	Aḷida
Negaḻteya	Negarteya (Pp. 17, 41, 55)
Negaḻdam	Negaḷdam (Pp. 17, 41, 86)
Nagaḻdam	Negarḷdam (P. 21)
Negaḻda	Negarda (P. 22)
Aḻkaṟim	Arkkaṟim (P. 20)
Karci	Kaḷci (P. 43)
Pēḻda	Pēḷda (P. 84)
Kalpadruma	Kaṟpadruma (P. 33)

5. The introduction of 'r' in 'negarteya" 'negarḷda' and 'negarda' points out the correct pronunciation of the letter 'ḻ'.

6. The vowel ' ṛ ' is in almost all cases written as ' ri '. Ex:

Vriddhi P. 13, Prithvi, Vriṣabha, and Kriṣṇa.

7. Visarga is written at places as an aspirate ' ha '. Ex: Rāmabhadraha P. 14, Krumihi P. 14, and Bhāvinahā P. 14.

8. The word ' Gauḍa ' is written in many forms. Ex: Gavuḍa P. 58, Gauṇḍugaḷ P. 66, and Gāvuṇḍa P. 71.

9. Sometimes no distinction is made between ' Ya ' and ' e '. Ex:

Correct	Erroneous
Kavile Pp. 10, 15, 16, 19	Kavilya Pp. 12, 14
Toreya	Toryaya
Nele	Nelya P. 65
Avellava	Avyallava P. 70
Tējiya	Tyajiya P. 71
Nīḷave	Nīḷavya P. 73

10. ' Ai ' is sometimes written as ' Ay ', and ' ey '. Ex:

Vyagraika	Byagrayka P. 36
Kaiyalu Pp. 48 and 49	Kayyalu Pp. 27, 48, 49
	Keyyalu Pp. 48, 49
Daiva	Deyva P. 61
Kula-daiva	Kula-deyva P. 65

11. ' Au ' also is similarly written. Ex:

Saundarya	Saṁvundarya P. 54

12. The word Kauṇḍilya is spelt as ' Kauṁhindilya ' P. 55.

13. A curious instance of colloqual pronunciation

written phonetically correct is noticed in the following examples:

Grammatically correct	Colloqual
Māḍisi	Māḍsi P. 65
Kusuma	Kusma P. 66
Chidrisuvana	Chidrisvana P. 67

Similar instances in the modern colloqual language, business writings, and property documents are found. The following are the instances.

Bandhogu, Biṭbiḍu, Biḍsikoḍu, etc.

14. In the following words the conjunct consonants have lost the letter ' r '. Ex:

Correct	Erroneous
Arthiyiṁ	Atthiyiṁ P. 8
Vidyārthi	Vidyātthi P. 8
Mūrti	Mūtti P. 9
Paramārtha	Paramāttha P. 10
Prārthisideṁ	Prātthisideṁ P. 11

The letter ' r ' is changed into the first hard consonant of the class (varga) to which the following letter belongs.

15. In the following words the conjunct consonants have got a redundant ' r ' Ex:

Udārttavāda	P. 56	for Udāttavāda
Samṛrddhi	P. 51	,, Samṛddhi
Surddha	P. 58	,, Śuddha

16. The conjunct consonant in the word ' Balpa ' is dissolved and the word has assumed a liquid form ' Balupa ' P. 69.

17. A very peculiar way of writing conjunct consonants is noticed in No. 1, where they are written horizontally as ಜಞ instead of ಜ್ಞ regular. This is a solitary instance.

18. The following words are translated according as the meaning would suit the text :

Gātriga = betel-leaves seller,
Nakhara = petty merchant,
Okkal = oiḷ-man,
Muridaḍaṅgaḷ = retail shop-keeper,
Vaṭṭhara = palace (Vaṭhāra a Marāṭhi word).
Vaḍḍa-vyavahāri = Prosperous merchant, merchant prince.

19. The following words could not be given suitable meanings :

Gavara	(No. 15)	Haḍeveṇṇe	(No. 13)
Bayisaṇige	,,	Ghaḷe	(No. 21 b)
Seṭṭigutta	,,	Dēvāḷa	(No. 1)
Bhattavaravana	,,	Arevaṇi or Aravaṇi	,,
Soḷasu	,,	Hariyariga ubbānika	(No.23)
Vaḍḍadalu	(No. 13)	Bastavālu	(No. 39)

These words may have been current in those days. But they have lost their significance long since and are now obsolete.

No. 19 is in Marāṭhi. No. 39 is a copper-plate grant in Kannaḍa but the script is Dēvanāgari. No. 40 is in Saṁskṛt but the script is Kannaḍa. All the others are in Kannaḍa script and Kannaḍa language. The third leaf of the copper-plate is broken and its seal is very much worn out.

HISTORICAL OUTLINE

The Cālukyas of Kalyāṇa

Their genealogy deduced from the inscriptions in this collection stands thus :

- Candra
  - (1) Āhavamalla-Tailapa.
    - (2) Satyāśraya
      - (3) Vikramāditya V
      - Ayyaṇa
      - (4) Jayasiṁha
        - (5) Trailōkyamalla-Āhavamalla-Sōmēśvara I
          - (6) Bhuvanaikamalla-Sōmēśvara II
          - (7) Tribhuvanamalla-Vikramāditya VI
            - Mallikārjunadēva
              - Mahādēvi
            - (8) Bhūlōkamalla-Sōmēśvara III
              - (9) Jagadēkamalla
              - (10) Trailōkyamalla-Nūrmaḍi Taila
                - (11) Tribhuvanamalla-Sōmēśvara.
          - Visṇuvardhana
          - Suggaladēvi
    - Daśavarma

This genealogical tree may with advantage be compared with that given by Dr. Fleet in Bombay Gazetteer 1896 Vol. I Part II P. 428.

In Dr. Fleet's genealogy Vikramāditya, Ayyaṇa and Jayasiṁha are shown as the sons of Daśavarma the brother of Satyāśraya. But Nos. 8 and 9 clearly state that they were the sons of Satyāśraya. A little confusion has arisen out of the term '*tadapatyam*' following immediately aftar the name Daśavarma in line 5 of No. 3 which one would likely be inclined to interpret as 'his son' (the son of Daśavarma). Similar confusion has arisen out of the dubious language used by Ranna in giving the genealogy of Bādāmi Cālukyas. For, he states: Dvīpāntaraprakaṭa-prabhāvam=enisida Kīrtivarmadēvanim, tattanayanapp=eraḍaneya Satyāśrayadēvanim, avana kiriya magan=appa Maṅgalārṇavanim. If the literal meaning of this passage is taken the genealogy reduces to:

Satyāśraya-Pulakēśi
|
Kīrtivarmadēva
|
Satyāśrayadēva-Pulakēśi II. — Maṅgalīsa

Here the term that brings in all the confusion is 'avana kiriya magan-appa' (his youngest son). This difficulty is solved by taking the word 'avana' (his) to refer to Pulakēśi and not to Kīrtivarman. In that case the correct genealogy is obtained as:

Satyāśraya-Pulakēśi

Kīrtivarmadēva — Maṅgalīśa

Satyāśrayadēva-Pulakēsi II.

Similar is the confusion created here by the term 'tadapatyam' (his son) which should refer to Satyāśraya rather than 'Daśavarma' which word imediately precedes it.

The second important difference noticed is that No. 8 points out Viṣṇuvardhana as the second son of Trailōkyamalla-Āhavamalla-Sōmēśvara I; while Dr. Fleet takes him to be his last and youngest son.

The third important difference noticed in No. 3 is that Vikramāditya had an eldest son Mallikārjuna who is designated therein as Yuvarāja, that he was staying at Bijapur as a Governor of that province, and that he had a daughter named Mahādevi who was given in marriage to Vikramāditya of Vardhamānapura. This town cannot be identified now.

Bhūlōkamalladēva Sōmēśvara and Tribhuvanamalla Vikramāditya had a sister by name Suggaladēvi, who was given in marriage to Āhavamalladēva. She was ruling at Niḍugundi agrahāra in the circle of Kisukāḍu seventy (No. 5). This Suggaladēvi is not mentioned at all as the sister of Bhuvanaikamalla Sōmēśvara and Tribhuvanamalla Vikramāditya in Dr. Fleet's genealogy.

ĀHAVAMALLA-TAILAPA.

Emperor Tailapa gave a crushing defeat to Kakka II, the last emperor of the Rāṣṭrakūṭa dynasty and re-established the Cālukyan supremacy in Kuntaladēśa. Ranna quotes his titles in glowing terms as:

Samasta-bhuvan-āśrayam, śrī-pṛthvī-vallabham, mahā-rāj-ādhirājam, rāja-param-ēśvaram, parama-bhaṭṭārakam, karahāṭa-bhayaṅkaram, ubhaya-bala-dallaṇam, jādiḷāndra-kulīna-bhuvana-sadguṇa-maṇi-vibhūṣaṇam, sindhura-kandharādhirūḍha-pallikōṭ-ōllaṅ-ghanam, Bhadraka-vidrāvaṇam, Koṅkaṇa-bhayaṅkaram, mārmalev-ari-gaja-kēsari, karīndra-kaṇṭhīrava-mallam, vairi-phaṇīndra-sauparṇam, Krākaḷika-rāja-gaja-kēsari, raṇa-kuṁbhi-kuṁbha-kaṇṭhīravam, Yādava-kul-āṁbara-dyumaṇi, raṇa-raṅga-bhīṣaṇam, ripu-bala-puñja-gaja-ghaṭa-bhañjanam, sāmanta-mṛga-śārdūla, raṇa-raṅga-rākṣasam, Akalaṅka-Rāmam, taḷavarga-taḷa-prahāram, ariṣṭa-gharaṭṭam, Rāṣṭrakūṭa-kāḷa-kūṭam, nija-bhuja-cakravarti, Pāñcāla-madēbha-pañcānanam, saṁhāra-siṁhitvam, Ghūrjara-vajra-dāḍhā-Ghūrjara-bhayajvara, samasta-Māḷava-Saptārci, śatru-ghaṭōccāṭanam, para-nṛpa-madagaja-ghaṭa-bhañjanam, utpakṣa-mallam, śrī-man-nūrmaḍi-Tailapan-enisid-Āhavamalla-dēvam.* Such a long list of titles is not given by any of the Cālukyan inscriptions so far noticed. The name Tailapa also appears in the form of Taila, Tailapayya and nūrmaḍi Taila. He reigned for twenty-four years. Satyāśraya and Daśavarma were his two sons. During

* Gadā-yuddha, Canto II. P. 15.

the last part of his reign his eldest son Satyāśraya was busily engaged in his wars with Koṅkaṇa Silāhāras and Gūrjaras. Āhavamalla was probably very proud of his son as Jahangir was of Akbar. For, Ranna the court poet of Āhavamalla says 'with the birth of Satyāśraya he (Āhavamalla) attained the position of an emperor.'* His birth was counted upon as auspicious for the re-establishment and growth of the Cālukyan empire.

Reference to the last three years of his reign is made in No. 1 and is accounted for according to Jaina-darśana.

SATYĀŚRAYADĒVA

Satyāśraya succeeded his father Tailapa. He had the personal titles Iriva-beḍaṅga (graceful fighter), and Ammana-gandhavāraṇa (as dear to his father as the best elephant), ēkāṅgavīra, sāhasa-bhaṭara-javam, Cālukya-Nārāyaṇam, Cālukya-Kaṇṭhīravam, Cālukya-mārtaṇḍam, akalaṅka-caritam, and sāhasāṅkam. Ranna further describes him as Viṣṇu in bodily form and an incarnation of Rudra (Viṣṇumūrti Rudr-āvatāran-Iriva-beḍaṅgam).§

He is said to have defeated the Gūrjara king with his host of elephants ;$ and 'he made a vow that he would kill the enemy (Cōla) who had killed his brother Daśavarma and then bathe. Consistent with this he killed Cōla and then took his bath.' †

The Śilāhāra king Aparāditya of northern Koṅkaṇa panic-stricken at the sight of Satyāśraya and his army

* Gadāyuddha, canto I-12. § Ibid Canto I-14.
$ Ibid I-16. † Ibid. I-19.

entered the western ocean. But Satyāśraya spared him thinking that it was not proper to kill one standing on an ant-hill, one wearing a female garment, one remaining behind Linga in a temple, and one standing in sea.* He then burnt Aparāditya's capital Maṇḍalāṁśu-nagara (probably Sthānaka).

All these illustrations point to the fact that he was successful in the wars waged against the Gūrjaras, Śilāhāras, and Cōlas. For this very reason No. 8 gives him the attributes 'śauryaśāli and atarkya-vikrama'. He was, therefore a very powerful and valient soldier, and a great patron to the learned and poets.

In painting his character Ranna says " He was a great devotee of Hara, he was united with his wife the best of ladies, was eminent in his enterprises on the battle-field, was always busy in doing good to others, and was free from blemishes."† He observed all the religious rites. For, in No. 3 he is said to have performed the thread ceremony of his son Vikramāṅka and given Muttage by way of dakṣiṇā to one Viṣṇubhaṭṭa, his great preceptor well-versed in three vēdas, and who was a second Vasiṣṭha. No date has been given unfortunately for this function.

VIKRAMĀṄKA AND AYYAṆA

After Satyāśraya Vikramāṅka ascended the throne. But his reign was short lived, and his brother Ayyaṇa succeeded him (Ayyaṇaṁ nṛpan=ādam. No. 9). Both these left no issue behind them, and therefore their

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* Ibid. I-22. † Ibid. I-21.

youngest brother Jagadēkamalla Jayasiṁha came to the throne after them.

JAGADĒKAMALLA-JAYASIMHA.

This prince had not an easy access to the throne. For, No. 9 avers that Jayasiṁha became the emperor by strength of his fore-arm. He was invincible and he had undiminished fame. This suggests that there was a civil war at the end of the reign of Ayyaṇa, and Jayasiṁha was successful in it. In No. 7 he is described as vīra-siṁhāsana-pati and Nṛsiṁh-āvatāram (incarnation of Nṛsiṁha). His son Trailōkya-malla-Āhavamalla occupied the throne after him.

TRAILŌKYAMALLA-ĀHAVAMALLA.

In No. 9 he is described as the dear son of Jagadēkamalla-Jayasiṁha (Jayasiṁha-priya-putram), beloved of all his subjects. He left behind him three sons Sōmēśvara, Viṣṇuvardhana, and Tribhuvanamalla Vikramāditya, and a daughter Suggaladēvi.

BHUVANAIKAMALLA-SŌMĒŚVARA.

This prince succeeded his father Trailokyamalla-Āhavamalla. No. 9 avers that he was brave and enterprising in spirit, and had subdued the pride of all the enemy kings.

No. 2 of 1070 A.D. makes mention of Cālukyānvaya Paṭṭabandhōtsava celebrated throughout the empire, and particularly the one celebrated at Kisuvoḷal. At this time Kisukāḍu seventy and Kisuvoḷal six were governed by Bhuvanaikamalla-Noḷaṁba-Pallava Permanaḍi Siṅghaṇa-dēva of the Pallava race. This is also ratified by No. 5.

Bhuvanaikamalla's sister Suggaladēvi and wife of Āhavamalladēva was ruling at Niḍugundi-agrahāra in the circle of Kisukāḍu seventy in A. D. 1076 (September 1st. No. 5). On that day a grant was made to God Kalidēva of Niḍugundi with the permission of the emperor, when he was at Avarevāḍi.

Soon after this a civil war broke out between the two brothers Sōmēśvara and Tribhuvanamalla Vikramāditya. He first sought the help of the Cōlas. But the latter was able to defeat his opponents and to march straight victoriously to Kalyāṇa where he was crowned as emperor. From this date begins a new era named Cālukya-Vikramavarṣa of which the Kannaḍigas are so very proud.

TRIBHUVANA-MALLA-VIKRAMĀDITYA.

This prince had made himself famous by his wars against Cōlas, and had endeared himself to the public by his benevolent deeds. No. 7 avers that he obtained the title Cālukyapati by conquering the whole of India from the Himālayas to Sētu. On account of his prowess and terror he was called Nahuṣa, Kārtavīrya, Purukuttha, Purūrava, and Rāma. The other inscriptions subscribe to this view.

The great Sāmanta, the great powerful daṇḍanātha, and Lord Chamberlain Guṇḍamayya, and the Mahāmaṇḍalēśvara Bhīvaṇadēva were ruling Tardavāḍi one thousand. The glorious daṇḍādhīśa Dāsimarasa was the excise commissioner of Tardavāḍi one thousand. The dynasty of Viṣṇubhaṭṭa to whom Muttage was given by

way of grant by Satyāśraya had grown and his descendents had changed their pen for the sword. Viṣṇubhaṭṭa's son had become a general (camūpati). On account of the importance attached to this line in No. 3 their genealogy is given below :

Viṣṇubhaṭṭa
|
Gōvinda-camūpati
|
Viṣṇu-camūpa
|
Gōvinda-rāja.

These camūpatis in addition to their knowledge of military skill were proficient in Vēdas, Vēdāṅgas and all the lores. It was Gōvindarāja who built the famous Rāmēśvara temple at Muttage in 1079 and requested Mahāmaṇḍalēśvara of Vardhamānapura, the grand-son-in-law of the emperor Vikramāditya, to obtain permission from the emperor to make a land-grant to this temple. This mahāmaṇḍalēśvara was the husband of Mahādēvi the daughter of Mallikārjūna the eldest son and the Yuvarāja of the emperor. He was then governing Bijapur and the country around. Nāgacandra was his court poet. In his Rāmacandracarita purāṇa, a Jaina version of Rāmāyaṇa in campu style, he refers with pride to Bijapur. The marriage of Vikramāditya with Mahādēvi the daughter of Mallikārjuna is allegorically referred to the marriage of Lakṣmaṇa with Vanamālā the daughter of Pṛthvīdhara and his queen Indrāṇi of Vijayapura.

(Canto 8, V. 4-16). In the 3rd and 4th verses of the 7th canto of the same book Nāgacandra describes indirectly the crushing defeat of the Koṅkaṇa Silāhāra king Anantapāladēva in 1095 A. D. after which his name is not heard any more. (Gaz. Bombay Presidency 1896. Vol. I. Part II. P. 543.).

It was a political move of Vikramāditya to keep all the feudatories closely united to him by intermarriages. The above instance is one, and Kadaṁba and Śilāhāra marriages are the others.

On 1st July 1106 the 31st year of his reign Muduvoḷala Bommarasayya made a grant to Kēśavāditya temple at Niḍugundi (No. 5).

BHULŌKAMALLA-SŌMĒŚVARA

Vikramāditya ruled unusually long and was succeeded by his second son Bhūlōkamalla Sōmēśvara in 1126, the eldest son being dead even before him. He was, avers No. 9, a nṛpa-sarvajña, abhinava-Kāma (new Kāma, on account of his beauty), and religious. He was praised by heroes as one, who would cause to bend to his feet all the kings on the earth (No. 7). The same inscription further states that he conquered with his discus the whole of the earth, and the sixteen kings. It adds that the glorious prince Hemmāḍiyarasa of the Kalacūri dynasty was his mahāmaṇḍalēśvara, and his clerk Nīlakaṇṭha-nāyaka built a temple to Nīlakaṇṭhēśvara at Iṅgaḷēśvara in 1129.

No. 6 the relic of a valuable inscription gives 1127 A. D. as the regnum year of Bhūlōkamalladēva. He had

two sons Jagadēkamalla and Trailokyamalla-Nūrmaḍi Taila, of whom the former succeeded him in 1138. For, No. 8 gives 1147 as the 10th year of his reign.

JAGADĒKAMALLA

No. 9 speaks very highly of him as the crest jewel of the Cālukyas and a great donor. He fought with Cōḷa, Gauḍa, Siṁhaḷa and Gūrjara kings, who received a very ignominious defeat at his hands. His general Barmadēva at his command invaded the Hoysaḷa country when that prince being afraid took to his heels. Barmadēva pursued him, and approaching routed his army. He further roaring like Māruti crossed the ocean (No. 8). He then conquered Siṁhaḷa-dvīpa as is stated in No. 9. Patronised by him was a Brāhmaṇa by name Mādhavadēva praised as the best of Brāhmaṇas and Vēdamūrti. His son Śivarāja-camūpa, euloguised as Bhairava to the inimical army (anyasainyakke Bhairavam), was made the worthy heir to the estate of Brahma-daṇḍādhipa. He built temples at Muttage, Bijapur, and Jagadēkamallapura to which grants were made on 24th May 1147 (No. 8).

Here is made mention of Bijjaḷa as Mahāmṇḍalēśvara, Kumāra-Bijjaladēva at whose hands the grant to Sivalinga-temple was made and recorded under instructions from the emperor. Further is made mention of Mailāra Camūpa, the minister of Bijjaḷadēva ruling at Tardavāḍi.

In a Rāyabāga inscription of 1139 general Kālid-āsa is stated to have been an adamentine rampart protecting the empire of King Jagadēkamalla (Journal of the Bom.

Historical Society Vol. III p. 198.). In No. 11 he is said to be negarda-rāya-pitāmaha (the famous grandfather of the king).

No. 9 states that Silāhāra Ḍākarasa, Gōṇarasa, Ammarasa, and Āhavamallarasa were ruling Tardavāḍi one thousand as Mahāmaṇḍalēśvaras in 1147. It cannot be ascertained what connection these Śilāhāras had with the Kolhapur and Koṅkaṇa ones. These style themselves Kōpaṇa-puravarādhīśvaras and Kātyāyanī-labdha-vara-prasādas, while the others style themselves Tagara-pura-varādhīśvaras and Lakṣmīdēvī-labdha-vara-prasādas. These were famous in riding unruly horses.

TRAILŌKYAMALLA—NŪRMAḌI TAILA.

Jagadēkamalla was succeeded by his brother Trailōkyamalla in 1149. His name appears in a very much damaged inscription of Rāyabag, now preserved in Irwin Agricultural Museum Kolhapur (No. 11). His wife was Sōvaldēvi. No. 10 avers that a grant was made to God Nṛsiṁha at Bijapur on 28th Aug. 1151, the third year of his reign. In his reign Bijjaḷa became very famous and popular by his conquests. He had conquered the kings of Māḷava, Lāṭa, Nēpāḷa, Gūrjara, and Āndhra. The general under him was famous and brave Maiḷāra who was governing Tardavāḍi one thousand. Bijjaḷa's name appears in No. 11. In this reign Bijapur was the rājadhāni (capital).

TRIBHUVANAMALLA-SŌMĒŚVARA.

After Trailōkyamalla Bijjaḷa is said to have usurped the Cālukyan empire in 1162 (Dynasties of Kanarese

Districts P. 462). But it seems that Cālukyas regained their empire under Tribhuvanamalla-Sōmēśvara. For, No. 15 states that the empire of Tribhuvanamalla-Sōmēśvara was increasing in 1186, and his feudatory at Pirisiṅgi (Sirasaṅgi) was Ḥabbeya-nāyaka.

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KALACŪRYAS

The genealogy of this dynasty may with certainty be deduced from this collection. It agrees with that given by Dr. Fleet.

Hemmāḍi
|
Bijjaḷa
|
Rāya-Murāri-Sōvidēva.

HEMMĀḌI

The name Hemmāḍi is the corruption of Permāḍi, also written as Permanaḍi. The word is further found to have been saṁskṛtised as Hēmādri in Dēvagiri-Yādava times. It is purely of Dravidian origin.

This prince's name first appears in No. 7 where he is said to be a Mahāmaṇḍalēśvara of Bhūlokamalla, the Cālukyan emperor in 1129 A. D.. His minister and household superintendent was Bīyapayya-Daṇḍa-nāyaka. His clerk Nīlakaṇṭha-nāyaka built a temple to Nīlakaṇṭhēśvara at Muttage. The birudas given to him in this inscription are :

Samadhigatap-añca-mahā-śabda mahā-maṇḍalēśvaram, Kāḷañjara-purā-var-ādhīśvaram, suvarṇa-vṛṣabhadhvajam, ḍamaruga-tūrya-nirghōṣaṇam, Kalacūrya-kuḷa-kamaḷa-mārtaṇḍam, kadana-pracaṇḍam, māna-kanak-ācalam, subhaṭar=ādityam, kaligaḷ=aṅkuśam, gaja-sāmantam, śaraṇ=āgata-vajra-pañjaram, pratāpa-Laṅkēśvaram, vairībha-kaṇṭhīravam, and niśśaṅka-mallam.

His son was Bijjaḷadēva.

BIJJALADĒVA

No. 8 first mentions the name of Bijjaḷa as Kumāra-Bijjaḷa. Favourite as Hemmāḍi, his father, was with Bhūlō-kamalla, he (Bijjaḷa) was brought up at the court fondly and was addressed as Kumāra. It has also been noticed that he was entrusted with the work of supervision of the grant to the temple built by Śivarājacamūpa in 1147.

Bijjaḷa was famous as a general and a powerful mahāmaṇḍalēśvara as is borne out by the statement in Nos. 9 and 10 that he put to death on battle-field the Lāṭa, Gauḍa and Māḷava kings, and as valour counted much in those days he became popular with the public in general. In No. 10 the two statements, that Bijjaḷa was the dependent on the lotus-feet of Trailōkyamalla, and that he was Ksōṇipāla, seem to be contradicting each other. Nevertheless it can be assumed that by 1151 A. D. he had become very powerful and was almost eclipsing the emperor. The Cālukya emperor being very weak Bijjaḷa gradually got an upper-band. and usurped the throne in 1162.

His minister was Haridēvayye-daṇḍa-nāyaka, and his son Dāsimayya-nāyaka was the excise commissioner on 5th Aug. 1165. This is the tenth year of Kalacūri emperor Bhujabaḷamalladēva (Bijjaḷa) No. 12. This means that Bijjaḷa began his reign as an emperor actually in 1155. Dr. Fleet points out on P. 473, Bom. Gaz. Vol. I, Part II, 1896, that Bijjaḷa was then governing all the provinces in 1155.

No. 9 gives Sōvideva's 4th and 5th years correctly as 24th Dec. 1170 and 18th July 1171 respectively. In that case this emperor must have succeeded Bijjaḷa in 1167 A. D.

Opinion is divided as regards the religion of Bijjaḷa. Vīraśaiva and Jaina purāṇas state that he was a Jaina. But Harihara in his Basavarāja-dēvara-ragaḷe states that he had Brāhmaṇa priests meaning thereby that he was a Hindu and not a Jaina. Inscriptional evidence corroborates this statement as pointed out by Prof. T. S. Venkaṇṇayya in Prabuddha Karṇāṭaka Vol. 31. Opinion is also divided as regards the end of his reign. The Jaina purāṇas give two contradictory statements that he took dīkṣa at the end of his reign, and that he was murdered by the followers of Basavēśvara. The most reliable literary evidence on this point is that of Hariharadēva's Basava-rāja-dēvara-ragaḷe the last part of which has been published by Raosaheb P. G. Haḷakatti in his Śivānubhava of July 1930 where it is clearly stated that he was murdered for his outrage to the devotees of Śiva. The inscriptional evidence

indirectly subscribes to this view by the statement that Bijjaḷa's son Rāya-Murāri-Sōvidēva, became king of Kuntaḷadēśa by the strength of his arms, meaning thereby that he had to fight for his accession (No. 13).

RĀYA-MURĀRI-SŌVIDĒVA

In his fight for accession he was helped by his great general Kēśava-daṇḍanāyaka (the incarnation of Viṣṇu, No. 9). He was also sarv-āmātya-mahā-mantri-sikhāmaṇi. He brought down Mēlugi to the feet of his lord, annihilated all the discontented, and brought prosperity to the kingdom. He made a grant to Cenna-kēśavadēva at Muttage on 24th Dec. 1170.

The Silāhāra mahāmaṇḍalēśvaras noticed in the reign of Cālukya emperor Jagadēkamalla were now divided into eighteen families. All of them made a grant to Cenna-Kēśavadēva of Muttage on 18th July 1171. No. 13, avers that the Tardavāḍi country was in peace and prosperity, and, therefore, the three brothers and merchant-princes Cauḍiseṭṭi, Nāciseṭṭi, and Mādiseṭṭi made money grants to God Cenna-kēśava on 20th July 1166. No. 14 avers that Sōvidēva was superior even to his father Bijjaḷa in point of valour. For, the kings of Aṅga, Kaliṅga, and Vaṅga being afraid of his strength saluted his feet, gave tributes, and became his slaves. In his reign Daṇḍādhipa Sōvidēva of great fame as a donor and a hero built the town of Ingalēśvara as holy as Kāśi.

Pergaḍe Bāḷacandra, the best among the ministers, was able to increase the prosperity of the emperor's kingdom by his diplomatic advice. His son Bāḷa-Sōvarasa

built a temple to Sōmēśvara and Rāya-Murāri-Sōvidēva made a grant to that God on 25th Dec. 1175 (No. 14).

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DĒVAGIRI YĀDAVAS

The genealogy of this dynasty may be deduced from this collection as :

Bhillama
|
Jaitugi or Jaitṛpāla
|
Siṅghaṇadēva
|
Jaitugi
|
Kannara — Mahādēva.
|
Rāmacandra.

BHILLAMADĒVA

The valorous emperor Bhlllama had conquered the kings of Mālava, Varāḷa, Gūrjara, Cōḷa, Gauḍa, Pāñcāḷa, Aṅga, Vaṅga, and Nēpāḷa with the assistance of his great generals Pēyiya-sāhaṇi of the title Pōḍeya-rāya, and Malleya-sāhaṇi. The latter of these was famous for his successful riding of unruly horses, and had the titles maṇḍaḷika-sāhaṇi-Brahmarākṣasa, parabala-kṛtānta, and karahatthamalla. The titles of yādava kings were : samasta-bhuvanāśrayam, śrī-pṛthvī-vallabham, mahā-rāj-ādhirājam, Dvārāvatī-puravar-ādh-īśvaram, Viṣṇu-vaṁs-

ōdbhavam. yādava-kuḷa-Kamaḷinī-vikāsa-bhāskaram, ahita-rāya-urah-śellam, Māḷava-mallam, Gūrjara-vāraṇ-āṅkuśam, arirāya-jaga-jhaṁpam, Rāya-Nārāyaṇam, and pratāpa-Cakravarti. At the instance of Śrī Śaṅkarasvāmi the two generals requested Bhillamadēva, on which he made a grant of Bivavūru to God Lakṣmī-Nṛsiṁha set up by the merchant-prince Cauḍiseṭṭi on 25th Dec. 1189, the third year of his reign. From this date it can be concluded that Bhillama ascended the throne in 1187 A. D.

JAITUGI OR JAITṚPĀLA

No. 17 states that the powerful king Jaitṛpāla, and his brave attendants Śrī Saṅga and Toṅga the commanders of the cavalry were the only three heroes on earth. The lords of Kiriyiṇḍi, who were responsible for a grant to Sage Candrābharaṇa, on 25th Dec. 1196 A. D., were Sōvarasa Kēśirāja and Bommarasa. Of these Sōvarasa is said to be Jaināgama-vārdhi-sōma.

No. 20 states that Jaitugi was the supreme lord of the earth.

SIṄGHAṆADĒVA

This ruler is one of the greatest princes of this dynasty, on account of which greatness many villages are named after him as Siṅganāpura, Siṅgaṇe, Hiṅgaṇagaon etc. He is said to have subjugated the whole of the earth and to have been ruling at Dēvagiri (No. 18). His great general Sahadēva governing Karahāḍa six thousand is said to have conquered the kings of Māḷava, Maleyāḷa, Ballāḷa (Hoysale), Āndhra, Koṅkaṇa, and Nēpāḷa.

Another daṇḍa-nāyaka Nāgarasa was governing Kaṇaṁbaḍe (Kanamaḍi) three hundred and made a grant to God Bhāvaśuddha at Agrahāra Koggaṭanūru (Kokaṭanūru, T. Athaṇi, Dist. Belgaum) on 26th Dec. 1235 (Ibid).

No. 20 gives additional birudas of Siṅghaṇadēva Kadana-tri-ṇētra, and Viṣṇumūrti. His son was Jaitugi who succeeded him. He had two sons Kannara and Mahādēva who occupied the throne one after another.

MAHĀDĒVA

No. 19 gives all the titles of kings in this dynasty and an additional one Tellaṅga-rāya-sthāpanācārya, and further makes a mention of his mahā-maṇḍalēśvara Jallaṇadēva. No. 20 adds another attribute 'Bhuja-baḷa' to the term pratāpa-cakravarti. The full title now becomes bhujabaḷa-pratāpa-cakravarti. A grant to God Gōpinātha at Iṅgaḷēśvara was made by him on 25th December 1265.

RĀMACANDRA

Mahādēva was succeeded by his nephew Rāmacandra. No. 21 avers that his mahāmaṇḍaḷēśvara was the brave Brāhmaṇa Mahādēva of Viśvāmitragōtra. Daṇḍanāyaka and minister under him was Sōyamātya, a great saiva, who set up Puruṣ-ēśvara and Guḍḍādēvi (Varadāni) and made a grant to both the deities on 8th May 1278.

The second part of this inscription distributes the grant to the temple servants.

—o—

RATTAS

From the Raṭṭa inscriptions collected their genealogy may be traced thus :—

Sēna = Lakhumādēvi
|
Kārtavīrya = Padmāvatī
|
Lakṣmīdēva = Candrikādēvi
|
Kārtavīrya — Mallikārjuna.

No. 22 points out that the Rāṣṭrakūṭa emperor Kṛṣṇa took his birth in the race of Raṭṭas, and that he had the title Raṭṭa-kuḷa-kamaḷa-Mārtaṇḍa. He was proficient in music and playing on musical instruments, as he is said therein to take pleasure in music and dancing, and as he was skilled in playing on ghana-susira-vādya, laya, caccapuṭa, cācapuṭa, śuddha-sāḷaṅga, Brahma-vīṇa, etc. Famous siddhas like Nāgārjuna bowed at his feet. He was, therefore, a great chemist, rather an alchemist of his times.

KĀRTAVĪRYA

In the line of the Rāsṭrakūṭa emperor Kṛiṣṇa was born the heroic king Kārtavīrya. His birudas were:—

Samadhigata-pañca-mahā-śabda-mahā-maṇḍaḷēśvaram, Lattanūr-pura-var-ādhīśvaram, trivaḷi-tūrya-nirghōṣaṇam, Raṭṭa-kuḷa-bhūṣaṇam, sindhūra-lāñchanam, saphalīkṛtavidvaj-jan-ābhivāñchanam, sāhitya-vidyā-viriñci, vīrakath-ākarṇana-jāta-rōmāñcam, suvarṇa—

Garuḍa-dhvajam, sahaja-makara-dhvajam, saṅgrāma-tūlī-kṛta-gadā-daṇḍam, kadana-pracaṇḍam, sindhur-āri-bandhura-kabandha-nartana-sūtradhāri, ripu-sirahkha-ṇḍana-karāḷa-karavāḷam, maṇḍaḷika-gaṇḍa-taḷa-prahāri, vibhava-saṅkrandanam, sāhas-ōttuṅgam, and Bappana-siṅgam. His capital was Vēṇugrāma (Belgaum). His wife was Padmāvati. Of them was born Lakṣmīdēva, who succeeded his father.

LAKSMĪDĒVA

The wife of this prince Chandaladēvi or Candrikā-dēvi was very famous as a pious and meritorious lady. No. 23 states that she did victoriously face the ghaṭa-sarpa-disease by her vows and worship of Vardhamāna-tīrthakara.

Ammagāvuṇḍa is said to have built a basadi to Pārśvajina and to have made a grant to that Jina with the permission of Lakṣmīdēva on 9th Feb. 1209. But this date does not agree with the dates given to his successors. The anomally can be explained if it is supposed that the inscription was incised in 1267 A. D. when a fresh grant was made and the original grant was recorded by memory.

KĀRTAVĪRYA II

The titles of this prince given in No. 23 are very important from literary point of view. The titles 'saphalīkṛta-vidvajjan-ābhivāñchana' and 'sāhitya-vidyā-viriñci' point to the patronage he extended to such great Kannaḍa poets as Bālacandra-kavi-kandarpa, Pārśva, and Municandra. Of these Bālacandra composed the texts

of two inscriptions at Belgaum published in Ep. Indica, Vol. XIII, 15-36. They are now in the British Museum. Pārśva wrote Pārsvanātha-purāṇa and composed the texts of the inscriptions at Savadatti. Municandra was a teacher to Laksmīdēva, Kārtavīrya's son. In Puṣpadanta-purāṇa of Guṇavarma he is said to be 'ubhaya-kavi-kamala-garbha,' and in Nēminātha-purāna of Mahābalakavi 'akhila-tarka-tantra-mantra-vyākaraṇa-Bharata-kāvya-nā taka-pravīṇa.' In a Savadatti inscription he is stated to have been the preceptor of Kārtavīrya and śāstra-śikṣā-guru to his son Lakṣmīdēva. He was also the minister of the latter prince and obtained by his heroism the title 'Raṭṭa-rājya-sthāpanācārya,' J. B. B. R. A. S. Vol. X. P. 260. Evidently the regime of this prince was a time of peace and prosperity. Otherwise such great literary works would not have been written and read in his court.

Kārtavīrya was beautiful in person (sahaja-makara-dhvajam), and was very dear to his father (Bappana-siṅgam).

Nācarasa, the lord of Kaṅkaṇanūru was an important personage of this reign. His sons Hammaṇa, Ciṭṭamayya, Kāḷimayya, and Cāvuṇḍarāya held very important posts in the ministry, and were famous deplomats. Kāḷimayya was also a renowned general, and as such he is praised in high eulogistic terms Raṭṭa-rājy-ōddharaṇa-pariṇata. This points to certain invasions from other princes, probably from Siṅghaṇadēva of Dēvagiri-Yādavas. These were turned down by the four brothers very skilfully.

The inscription wrongly gives the date as Śaka 500

and Bhāva saṁvatsara, and explains that the grant was made by Erega and was recorded by Hammaṇayya later on in the reign of Kārtavīrya. Even then Erega is not found to rule in 578 A. D.. His date is about 1040. It seems the composer of the text has made it appear as old as possible

The inscription points out further that king Erega was the prime-pillar to Raṭṭānvaya, and his capital was Kūṇḍi. His minister and daṇḍanāyaka was Mādirāja, who probably was an ancestor of Mādirāja, the composer of the Savadatti inscription (Jr. B. B. R. A. S. Vol. X. P. 260). This inference is substantiated by the information that Mādirāja was governing Kaṅkaṇanūru in Kuruṁbaṭṭa-gaṁpaṇa (district), and Śrīdhara the father of Mahādēva the fifth ancestor from Mādirāja was ruling at Banahaṭṭi near Kaṅkaṇaṇūru. Mahādēva colloqually changes into Māyidēva, mādirāja, and mādarasa.

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ŚILĀHĀRAS OF KOLHAPUR

No. 24 is an incomplete inscription of the reign of Vijayāditya giving all his titles. They are given here for comparison :

Samadhigata-pañca-mahā-śabda-mahā-maṇḍalēśvaram, Tagara-pura-var-ādhīśvaram, Silāhāra-narēndram, Jīmūtavāhan-ānvaya-prasūtam, suvarṇa-Garuḍa-dhvajam, maruvaṅka-sarpam, ayyanasiṅgam, ripu-maṇḍaḷika Bhairavam, vidviṣṭa-gaja-kaṇṭhīravam, iḍuvar-ādityam, rūpa-Nārāyaṇam, śauca-Gāṅgēyam, Śanivārasiddhi, giri-durga-laṅghanam, kali-yuga-Vikramādityam, and śrī-

mahā-Lakṣmīdēvī-labdha-vara-prasādam. Of these the three titles 'maru-vaṇka-sarpa, śanivāra-siddhi, and giri-durgamalla' are peculiar to the Silāhāra princes.

No. 25 mentions the name of Vijayāvanipati, which evidently means Vijayāditya. His great minister and general was Bappaṇa-daṇḍa-nāyaka, whose name appears in Nos, 26, 28, 29, and 30. Although the Nos. 31 and 32 do not make mention of any name, the eulogy contained therein refers to him only. Another daṇḍa-nāyaka mentioned in Nos. 27 and 33 is Siriga or Siriyaṇṇa.

Probably Bappaṇa was entrusted with the work of construction of the Kōpēśvara temple at Kidrāpura, a rare specimen of architecture in the Kolhapur State, and was succeeded by Siriyaṇa. The absence of Boppaṇa's name in other inscriptions, the incomplete mukha-maṇṭapa, and the incomplete inscription No. 24 point to some foreign invasion.

No. 34 gives a wrong date. Instead of Saka 1078 it should have been 1075 Śrīmukha saṁvatsara corresponding with 1st March 1153 A. D.. It does not supply any valuable historical material.

BHŌJADĒVA

No. 35 states that in the reign of mahāmaṇḍalēśvara Bhōjadēva one Bammēśa fell in a battle fought at the pass near the confluence of two rivers. The inscription is very badly damaged. Otherwise it would have supplied very valuable historical material.

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Translation of the Texts

Inscription No. 1

Western face

1. Description of the form of śri Vāg-dēvi ;

2-3. The description of northern and eastern quarters.

3-6. The height of Mandara mountain is 500 yōjanas upwards from Bhadra-śāḷa forest 1000 yōjanas on the earth.

7-8. Thence 500 yōjanas including Nandanavana.

8-9. Thence 62500 yōjanas upwards.

10-11. Thence 500 yōjanas upwards comprising the Gods' gardens.

11-12. Thence upwards its height is 3600 yōjanas.

13-14. Thence upwards 494 yōjanas including Pāṇḍukavana.

15-16. Thence upwards its top 40 yōjanas high like the top of a lotus ...,...

17-21. Jaṁbūdvīpa takes its name from the Jaṁbū-tree of unknown beginning and end in Uttama bhōga-bhūmi surrounding that Mandara mountain as far as the elephant in the southern quarter.

21-22. Ayōdhyā is in Vinitā-khaṇḍa which is in Bharata-śaḷā-khaṇḍa of Jaṁbūdvīpa.

22-25. To the south (of Ayōdhyā) is Kuntaladēśa the empire of glorious Āhavamalladēva who lifted up (re-established) the Cālukya empire. The last three years of his reign :

27-30.

Northern face

2-3. In that world in the full blown lotus-faces of eighty four lacs of gods.

3-8. In Śaradādēvi of tranquil body words spoken and caused to be spoken with natural cadance had become her body.

8-9. ... was her splendid body; prose (style) was her pedestal ;

10-30. verse (round thing) was her waist and breasts; lines of verses (round garlands) formed her crown ; ... was curly hair ; metre was her beautiful forehead ; the slow gate of sentiments (music) was her row of locks of hair ; modulation of voice in music was her bent eye-brows ; dance was her sight ; ... was her joy ; ... was her bright ... ; made of songs was a gentle breeze to her ; water was her conch-like neck ; complete rāga was her ear-rings ; devāḷa was her necklace ; akkaravṛttas were her royal gems ; trivadi was her slender belly ; dōhalavṛtta was her strong arms ; caupadivṛtta was her ... ; simile was her full-blown flowers ; beautiful and sentimental poems formed her long nails : ...

Southern face

1-9. In his youth subject to pomp, wealth, and pride that lord, a great personage, is a man of self-respect, a donor, perfect in forbearance, free from blemishes, fit for service, kind, ...lord of the best virtues, and loved by all. In that learned man are shining these garland marks of virtues.

10-13. In guṇasthānas the ornaments of the virtuous ... , in the five aṇuvratas, in three guṇavratas ... and in the four śikṣā-vratas ...

14. Such vratas are : ... ...

15-19. ... basket of flower buds, ... friendship of ... etc. ... going this path, stopping ... and sticking ... with this thought looking, for pariṇāmaguṇas are of such greatness :

23-23. Let the pariṇāmaguṇas bring obstacles to ... let them terrify lies, and let them keep (the mind) away from not giving by way of charity half of what is obtained. ... ...

23-27. When such happiness was awaiting in this worldly life like dew covering the lotus-pond, like fog covering up the full blown clusters of flowers on mango-trees just putting forth fruit, and like the blasting wind of Jyēṣṭha blowing on garden full grown and juicy crop. ... ...

28-30. Being very strong, approaching, and not touching, not being clear headed though perusing, ... receiving some wounds on battle-field. ...

31. ... ...

Inscription No. 2

1-4. Hail ! While the glorious emperor Bhuvanai-kamalla the resort of all the worlds, the lord of the earth, the king of kings, the supreme lord, the crest mark of the race of Satyāśraya, and the ornament of Cālukyas was protecting his empire with an ever increasing prosperity :

5-9. Hail ! While the tributary prince, glorious Bhuvanai-kamalla-Noḷaṁba-Pallava-Siṅghaṇadēva, who

had attained the title Pañca-mahā-śabda, who was of the Pallava race, a man of words becoming him, Lord of Kañci-the best of cities ;

9-10. One Sunday, the vyatipāta and saṅkrānta day, the fifth day of the first half of the cyclic year Sādhāraṇa of Śaka era 992 : Hail !

11-15. The lord of the capital of all the countries granted 12 mattars of land from the horse-parade and ball-play-grounds free from all taxes and with obeisance, for the enjoyment of Mahādēva of the glorious Kisuvoḷala Mūlasthāna at the time of the celebrations (of the day) of accession to the glorious throne occupied by the great heroes of the Cālukya family, the resort of all the worlds, and the lords of the prosperous earth.

15-18. Whoever being averse does away with this grant shall attain the sin of killing thousand cows and thousand Brāhmaṇas at Vāraṇāsi, Kurukṣētra, the holy waters, and Prayāga.

18-19. He who protects the land-grant made by himself or others shall be honoured in heaven for thousands of years.

19-20. He who takes away the grant of earth made by himself or by others shall be born as a worm in ordure for sixty-thousand years.

21. The writing of Śivanaṅkakāra.

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Inscription No. 3

1. Salutation to Śaṁbhu, the prime pillar at the beginning of the city of three worlds, beautiful on

account of the moon-cāmara that kisses his lofty head. V. 1.

1-2. Trailōkyamalla-Āhavamalla, hundred times powerful Taila, highly esteemed by Lakṣmi, who had conquered the host of his enemies, strong like Bhīma, the crest jewel of Cālukyas, was famous. V. 2.

2-3. Shining Tailarāja, the great king of kings of pure lustre, —— this earth known as one having a king ——. V. 3.

3. King Taila, ——, lofty on account of his valour, ruled over the earth. V. 4.

3-4. To that king Taila famous as the asylum of all the people, and the store of ——, was born the eldest son Satyāśraya famous throughout the earth, and as lustrous as the sun. V. 5.

5. His brother Daśavarma-nṛpa was irresistible in valour, a man of wide spread fame, and an incarnation of virtue. His (Satyāśraya's) son, that had couquered the enemy was Vikramāditya-nṛpa, the home of heroism. V. 6.

6. The greatest preceptor of those kings was Visṇubhaṭṭa by name, the wealth of self respect, learned in Vēda and Vēdāṅga, the store of learning, the sun to the sky of the race of Brāhmaṇas, and the observer of vows. V. 7.

7. Visṇubhaṭṭa was the greatest on earth, busy in his well-known six duties, well-versed in three Vēdas, the moon causing increase in the ocean that was the race of Gautuma, a man of pure conduct, and a second Vasiṣṭha. V. 8.

8. Satyāśrayadēva, praised on earth being delighted gave by way of gift Muttage to Visṇubhaṭṭa the excellent at the time of the thread ceremony of Vikramāṅka of great magnificience. V. 9.

9-11. Thus when Satyāśrayadēva, the Cālukya emperor the asylum of the universe, whose fame was resting in all the quarters, granted with all obeisance Muttage, the first village in thirty in the group of Tarddavāḍi one thousand with the powers of white umbrella, cāmara and other insignia of royalty, and with the power of three sorts of internal and external enjoyments, and he (Visṇubhaṭṭa) obtained possession of it.

11-12. The Muttage Agrahāra filled with the three hundred and praised on earth was built by Visṇubhaṭṭa full of knowledge and known as the store of learning, and it was the very essence. V. 10.

12-13. As Visṇubhaṭṭa was said to be the home of fourteen lores, and the object of respect to the Cālukya emperor, can others be a match for him ? V. 11.

13-14. Thus famed Visṇubhaṭṭa's son was Gōvinda well-versed in misciles and śāstras, with his virtues praised by people on earth, equal to (God) Gōvinda, and delight to the learned. V. 12.

14-15. General Gōvinda acquired magnificience that was said to be equal to that of the Cālukya emperor. He was the ocean of learning. How can his eminence be depicted ? V. 13.

16. He thus became famous as Garuḍa to serpents

that were his enemy, having acquired the prosperity of great and terrible commander-in-chief.

16-17. Gōvinda's son Viṣṇu-camūpa, knowing all the arts, a man of matchless heroism, of unshaken courage, and victorious in battle. He was protecting if his shelter was sought, and was giving (in alms) if asked of V. 14.

17-18. His son was Gōvindarāja of increasing glory. He was fearless in mind, heroic, unshaken in courage, knowing morals, and endowed with all virtues. V. 15.

18-19. Govinda was Garuda to serpents in the form of enemies, and lion to elephants of the unfriendly. He was praised by good warriors, and was the sun to the lotus that was the face of Lakṣmi. He was Parantapa the excellent, and was of unequalled enterprise. V. 16.

19-20. That lord willingly built the immovable temple to Rāmēśvara at Muttage to the praise of all the people. V. 17.

21. Considering, Rāmēśvara (temple) built by the enemy of Rāvaṇa at the Sētu was pure; so also was Rāmēśvara (temple) built by Gōvinda at Muttage. V.18.

22-23. For the bodily enjoyment of Rāmēśvara famous and prosperous on his account, for the food and clothing of sages, students, and scholars, and for the repairs of the temple and Maṭha :

24-26. While glorious Tribhuvanamalladēva, the asylum of the universe, the glorious lord of the earth, the great king of kings, the supreme lord, the great holy,

the ornament of the race of Satyāśraya, the ornament of Cālukyas, was protecting his victorious, prosperous, and ever increasing kingdom as long as the moon, the sun and the stars last :

26-27. On account of the holi-day of Solar eclipse and uttarāyaṇa-saṅkrānti falling on Monday the Amāvāsya-day of Puṣya Siddhārthi saṁvatsara, the 4th year of glorious Cālukya-Vikrama-varṣa :

27-31. Having washed the feet of the great devotee Yōgīśvara-paṇḍita-dēva the disciple of Kālabhairava-paṇḍita-dēva the great destroyer of disputants, who was the disciple of Kāśmīra-paṇḍita-dēva, the diciple of Bāla-sūrya-paṇḍita-dēva, the disciple of Trilōcana-dēva, who was in turn the disciple of glorious Bhujaṅga-dēva, Gōvinda-daṇḍanātha praised by people on earth granted from his own rent-free land 30 mattars known to be very good on account of the yield of all the sorts of corns (V. 19) free from all taxes with the pouring of water and with all obeisance.

32. And granted to that God a rent-free garden of two mattars to the west of Mūlasthāna.

32-33. The sister of that Gōvinda, virtuous Ponnamabbe of good deeds granted with pleasure 10 mattars of land from her own rent-free land of enjoyment to the praise of people on earth. V. 20.

33-34. Viṭṭa, the home of virtues, and the fillet on the forehead of the good, was the son of powerful Gōvinda who obtained great importance by his construction of Rāmēśvara temple. V. 21.

35-36. He, famous on earth, and a great personage of Muttage, and with an affectionate turn of mind, obtained land at the centre of the place as if it were his own garden land. V. 22.

36-39. Being requested Vikramādityadeva ruling over Muttage thirty, the Yama-daṇḍa of feudatories, the mahāmaṇḍalēśvara, the great lord of Vardhamānapura the best of cities, and his wife glorious Mahādēvi the daughter of Mallikārjunadēva, the son and Crown Prince of Cālukya emperor, requested in their turn glorious Tribhuvanamalladēva, and granted with all obeisance that land purchased with the worship of the feet of Mahājanas:

39-41. On account of the lunar eclipse holiday falling on Vaḍḍavāra (Saturday) the Pūrṇimā-day of Kārtika Vikṛta Saṁvatsara, the 35th year of Cālukya-Vikrama-Varṣa, having washad the feet of Acalēśvara-paṇḍita-dēva the disciple of Yōgīśvara-paṇḍita-dēva with the pouring of water and with all obeisance :

42-43. He, the praised on earth, along with his wife Kōmaladēvi praised on earth as meritorious, virtuous, and having children, was intently diligent in religious gifts. V. 23.

43-44. Viṣṇudēva of pleasing virtues with kind, religious, and affectionate turn of mind, granted twenty-four mattars of land at the centre of the place. This land he had obtained (from feudatory Vikramāditya and his wife.) V. 24.

44-45. The great persons maintaining this grant

with one mind and considering it to be the highest object will obtain the fruit of the gift of one thousand cows. V. 25.

45-46. Even when one is losing one's head, and when is losing one's kingdom one should not ask for a piece of betel-nut from this grant. He who takes away this grant incurs the sin of killing cows. V. 26.

46-47. The sinful one who demands His worship tax, small tax, and that obtained on the rent-free and will be ruined, will be ruined even now, and will go to hell. V. 27.

48. I beg of the lords and mahājanas of the place to keep the great sage and great devotee at this place, not to allow foreigners to stay here, and to drive them away. V. 28.

49-50. Lords of the place, kings, mahājanas, headmen of the place, and clerks are to maintain this grant without any loss to it as long as the moon and the sun last. V. 29.

50-51. He who does away with the grant made either by himself or by another will be born a worm in ordure for sixty-thousand years. V. 30.

51-52. This religious bridge is common to all kings and should be protected by you at all times. Thus does Rāmacandra beg all the future kings again and again. V. 31.

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Inscription No. 4

1-3. Hail! While the glorious emperor Tribhuvanamalladēva the asylum of the universe, the lord of the earth, the great king of kings, the supreme lord, the great holy, the crest mark of the race of Satyāśraya, and the ornament of the Cālukya race was flourishing with perpetual increase so as to endure as long as the moon, the sun and the stars might last :

4. While he was reigning at his capital Kalyāṇapura in recreation of pleasant converation :

5-6. Guṇḍamayya, the great lord among the trbuitaries, the great and furious general, the lord of the house-hold, who had obtained the five great (titles), and who was subsisting on his lotus-feet : Hail !

7. While the great feudatory Bhīvaṇadēva was ruling over Tarddavāḍi one thousand with the full rights of the three sorts of internal enjoyments :

8-9. The general Dāsimarasa the customs officer in charge of the great toll (perjjuṅka) and vaḍḍarāvuḷa: Hail!

9-10. On Sunday the thirteenth day of the first half of the month Puṣya of the cyclic year Rudhirōdgāri, the ninth year of Śri Cālukya Vikrama-varṣa auspicious on account of Uttarāyaṇa Saṅkramaṇa :

11-13. Granted to God Sakalēśvara on the bank of the river Sirimallige the toll of one Jina-pallaya-peru each month to continue as long as the moon, the sun, and the stars endure for the maintenance of bathing, food, sandal-paste, burninge incense, a constant burning

lamp, repairs, the worshipper and people of all other castes.

14-15. Whoever maintains this grant in his time, his is the greatest merit; and he will attain the fruit of the gift of one thousand cows to one thousand Brahmaṇas at Vāraṇāsi, Kurukṣētra, and Prayāga.

16-17. He who confiscates the grant instead of maintaining it will incur the sin of slaughtering one thousand cows and one thousand Brāhmaṇas at Vāraṇāsi.

18-20. It is enjoined that the maintainers of the grant shall be the owners (of the village) and having made the devotees the worshippers they shall punish the wicked and protect the good.

20. Rebbekabbe granted her maid-servant Mācabbe to God Sakalēśvara.

21-22. He who takes away the grant made either by himself or by others will be born as a worm in ordure for sixty thousand years.

23.

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Inscription No. 5

Hail! While the victorious kingdom of glorious Bhuvanaikamalladēva the resort of the whole of the universe, the lord of the earth, the overlord of great kings, the supreme lord, the great holy, the forehead mark of the race of Satyāśraya, the ornament of the Cālukya race was increasing as long as the moon, the sun, and stars endure with ever increasing prosperity :

The four-hundred chief persons of agrahāra Niḍugundi granted for the worship of the guests of the chief persons at the great place three and a half vīsa on every Pārikhāya Poona current ... While glorious mahā-maṇḍalēśvara Siṅgaṇadēva was ruling Kisukāḍu twenty punishing the wicked and protecting the good at agrahāra Niḍugundi granted ten gadyāṇa ponnas from five hundred ones within the scope of this inscription for the pavitrārōhaṇa of the svayaṁbhu God Kalidēva, and for the dinner and dakṣiṇa of Brāhmaṇas that read purāṇa every day (at the temple). Hail! While glorious Suggaladēvi, the sister of glorious Bhuvanaikamalladēva, the wife of glorious Āhavamalla, the receptacle of thousands of fruits (of good deeds) and happiness like supreme auspiciousness, prosperity etc., equal to a second Lakṣmi, of the gate of ruddy goose, the very Pārvati, and the new Sarasvati, was ruling at agrahāra Niḍugundi in the circle of Kisukāḍu seventy with the rights of three sorts of enjoyments (of the circle) punishing the wicked and protecting the good. On account of (the auspicious time of) the eclipse on Thursday the 30th of Bhādrapada Naḷa-saṁvatsara the 993rd year of Śaka era obtained permission of grant of two and a half vīsa on each ponna the income of taḷabhāga from the supreme lord, glorious Bhuvanaikamalladēva while he was at his capital Avarēvāḍi, and granted (the amount) for the repairs of the temple, burning incense, lamp, and constant naivēdya of God Kalidēva, for the constant burning of a lamp before that

God, oil (of one extraction) from an oil-mill, and similarly for the constant burning of a lamp before the goddess of the village oil (of one extraction) from an oil-mill.

Those who protect this gift will obtain the fruit of granting at vāraṇāsi Gayā and Kurukṣētra, one crore of cows with their horns and hoofs set in gold to Brāhmaṇas who have gone to the other side of Vēdas. He who does away with this grant will incur the sin of slaughtering so many cows and an equal number of Brāhmaṇas at these holy places. This bridge of gift is common to all kings, and as such should be maintained by you at all times. Again and again thus does Rāmabhadra pray to all the future kings. He who does away with the land-grant made either by himself or another will be born a worm in ordure for sixty thousand years.

Hail ! On Wednesday the 15th day of Śrāvaṇa Vikṛta saṁvatsara ... the year of ... sēnabōva Gōvindaṇṇa the son of Bammadēvanāyaka granted thirty ... gadyāṇas for the worship, pavitrārōpaṇa and naivēdya of God Kēśava got sculptured by himself in the temple of Kēśavādityadēva. He also will continue the grant of six paṇas for pavitrārōpaṇa, five vīsas for extra expenditure per month and one plot of paddy land ... This grant will be maintained by the four hundred as long as the moon, the sun and the stars endure.

Hail ! On account of the lunar eclipse on Monday the Pūrṇimā day of Śrāvaṇa, Vyaya saṁvatsara the thirty-first year of Cālukya Vikrama Varṣa for the

pavitrārōpaṇa of glorious Kēśavādityadēva Bammarasa of ... yara of Muduvoḷalu and Vāsudēva-kramita of... ... kramita granted Ga. 1, Biṭṭaṇṇa of ... granted Ga. 1, and Kēśiyaṇṇa of ...... kramita granted Ga. 1, in all gadyāṇas ..., in the presence of the four hundred magnates of the place the chief among whom was the lord of the place. The four hundred magnates will continue to maintain pavitrārōpaṇa having handed over twelve-paṇas at the hands of ... for the (celebrations on) twelfth day of Śrāvaṇa, and having made to read two vēdas.

He who protects (maintains) this grant as if it were his own will obtain the fruit of giving at Vāraṇāsi, Prayāga, and Kurukṣētra, the holy places, thousand cows with their hoofs and horns set in gold to Brāhmaṇas that have gone to the other end of Vēdas.

He who does away with this ...... at those holy places. ......

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Inscription No. 6

5. Bhūlōkamalla-dēva............

6. With all the excellences.........—

7-11. When.........kkarasa, having acquired free possession of Ghatikā-snānāgrahāra at Hūvinabāge, gave by general consent to add to his own grant to God Keśavēśvara of Keṟeyeli on Thursday the 3rd day of the bright half of Vaiśākha in Plavaṅga Saṁvatsara the 51st year of Cālukya Vikrama era.

11-13. (The distribution of the grant goes thus:-) 16 mattaras of land from the low grant land for the offering of eatables to the deity, one garden, and an abode for the worshipper.

13-14. This grant will be maintained by the Chief and the leading people of the town.

14-17. The earth has been ruled over by Sagar and other kings. The reward to each grantee is in proportion to the kind of his grant. Whoso destroys this grant will be the slayer of thousand cows at Prayāga.

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Inscription No. 7

1. Salutation to Śaṁbhu, the prime pillar to the beginning of the city of three worlds, beautiful on account of the moon-cāmara that kisses his lofty heed. V. 1.

2-5. Tailapa was the king. Brave Satyāśraya was Tailapa's son. Vikramāditya-dēva was his son, that had crushed the pride of enemy-kings. King Ayyaṇa, the strong, was the younger brother of that great valorous king. Jayasiṁha, the incarnation of Nṛsiṁha was his younger brother, and the lord of the throne obtained by heroism. V. 2.

5-6. The son of that great king Jayasiṁha was Trailōkyamalla-Āhavamalla. The son of that king of kings and the supreme lord of lords was lord of the earth Sōvidēva. V. 3.

7-8. The brother of that king conquered the earth from the Himālayas to Sētu, and became famous as the

Lord of Cālukyas and as a thunderbolt to the mountains in the form of kings. V. 4.

8-11. Famous emperor Vikramāditya is to be called Nahuṣa, terrible Kārtavīrya, Purukuttha, Purūrava, or Rāmacandra on account of his powerful (army) encompassing and protecting the earth by the solitary strength of his arms not allowing anybody to join him. Can he be called by any other name ? V. 5.

11-12. His son emperor Sōmēśvara, praised by the valient as the one causing all the kings to bow at his lotus feet, became famous. V. 6.

12-15. The supreme lord and emperor Bhūloka-malla was beautiful on account of his conquest of the earth and the sixteen kings, on account of his bodily form, and on account of his fame. V. 7.

16-19. While glorious Bhūlokamalladēva, the asylum of the universe, lord of the earth, the great king of kings, the supreme lord, the great holy, the crest ornament of the race of Satyāśraya, the ornament of the Cālukya dynasty, was reigning at his capital Kalyāṇa in diversion of happy conversation and with his victorious and prosperous kingdom ever increasing as long as the moon, the sun, and the stars endure. The worshipper of his lotus-feet :

19-25. Hail ! While glorious Hemmāḍiyarasa the Mahā-maṇḍalēśvara that had obtained the title Pañca-mahā-śabda, and other famous ones, the supreme lord of Kāḷānjara the best of cities, having a banner with a golden bull painted on it, famous by the loud sound of

ḍamaru, the sun to the lotus the race of Kalacūris, terrible in battle, with his mind firm like Mēru, the sun among heroes, a goad to good warriors, a feudatory with elephants, an adamentine cage to the seekers of his protection, Rāvaṇa in valour, a lion to the elephants of enemies, and a fearless hero, was ruling peacefully the Tarddavāḍi country in diversion of happy conversation :

25-26. He was making some grants at the time of the lunar eclipse on the 15th day of Kārtika, Kīlaka saṁvatsara, 1051st year of the Śaka era :

27-34. At the instance of Nīlakaṇṭharāya, the clerk of Bīyapayya the great minister, lord chamberlain, and general, and informing the principal clerks headed by Nāgadēvārya at the command of the emperor (sammukha), the general and leader of the country granted by pouring of water the great black soil of 100 mattaras, and a flower garden for the maintenance of worship, bodily enjoyments, offering of food, the Caitra holy festival at the end of Purāṇa, and two mills (gāṇa) for the constant burning of a lamp and Ekādasi (worship) of glorious God Nīlakaṇṭhēśvara to whom a trikūṭa-temple was built by (said) Nīlakaṇṭharāya at the centre of glorious and excellent agrahāra at Iṅgaḷēśvara.

34-36. He who maintains this religious grant will attain the fruit of giving away a thousand cows and a thousand gold coins to Brāhmaṇas that have gone to the end of Vēdas. V. 8.

37-38. He who does away with this grant will incur the sin of killing a thousand cows and Brāhmanas

versed in Vēdas on the Ganges, at Vāraṇāsi, and at Kurukṣētra. V. 9.

38-39. He who takes away the grant made either by himself or by another will be born a worm in ordure for sixty-thousand years. V. 10.

40-41. This religious bridge is common to kings, and should be maintained by them at all times. So begs Rāmacandra of all the furture emperors again and again. V. 11.

42-43. Many kings Sagara and others have made land-grants. His is then the fruit to whom the land belongs. V. 12.

43-45. On Thursday, the vyatipāta day, and the eighth day of the second half of Bhādrapada Piṅgala Saṁvatsara the 13th year of the glorious reign of the Cālukya emperor Bhūlōkamalladēva:

45-46. The hundred people of......... heri granted for the dinner of Brāhmaṇas.... .

47-48. ... ...

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Inscription No. 8

1. Salutation to Śaṁbhu the foundation pillar of the beginning of the city of the three worlds, beautiful on account of the chowry-like moon kissing his lofty head. V. 1.

2-4. May that Paśupati Śivaliṅga do constant auspiciousness graciously to the whole of the earth as long as the moon and the stars endure: Śivaliṅga-who

has a glorious neck, who has an eternal form, who has no equal in greatness, who is the supreme lord of the universe, who is praised by Viṣṇu, Brahma, and all the other gods, who is the great lord, who is the only seed for this world and the spiritual one, and who has conquered Kāma. V. 2.

4-6. May Viṣṇu protect the circle of the earth as long as the moon and the stars endure: Viṣṇu-who is matchless in greatness of protecting this world and the spiritual one having concealed them affectionately in the house of his stomach; who is the only adamentine fortress for all the worlds; who has universal form; who has conquered the race of demons; who has protected all the heavenly beings without any exception; and who is the support to each and every thing. V. 3.

6-7. The Sun-god is shining bright as long as the moon and the stars endure; the sun, the only eye for the glorious three worlds, the lamp making all (things) shine, the embodiment of the four Vēdas, the embodiment of Brahma, Viṣṇu, and Mahēśa, the pride of all the worlds by virtue of his splendour (light), staying at the court of Śivaliṅga, and destroying the collection of darkness. V. 4.

7-9. Tailapa, the protector of the earth, rose like the sun on the eastern mountain of the Cālukya race, causing to expand the lily of that race, bringing delight to all the people on the earth, shining bright at the head of the rising circle (of kings) - (shining bright at the top of the rising mountain), having very powerful

(bright) arms (rays) throbbing (shining) and praised by the best of men. V. 5.

9-10. The son of so famed Tailapa, was valorous Satyāśraya of inconceivable bravery and of matchless lustre, the lord of lady Earth, and the king of kings. V.6.

10-11. That lord of the earth had sons - Vikramāṅka, Ayyaṇadeva, and Jayasiṁha, the very Nṛsiṁha to the enemy kings, and of unequalled strength. V. 7.

11-12. Glorious king Jayasiṁha's son was Trailōkyamalla-Āhavamalla. His son, the store of lustre, and supreme lord Bhuvanaikamalla became famous. V. 8.

12-13. The brothers of that lord of the earth were Visṇuvardhana, the praised, and Tribhuvanamalla, the glorious. That king's son was king Bhūlōkamalladēva. V. 9.

13-14. His son Jagadēkamalladēva of untold bravery, the conflagration to the forest of the race of the enemy, a spear to the heads of enemy kings, was famous. V. 10.

14-15. In the house of that king general Barmmadēva famous by his enterprises shone like the son of Vinatā (Garuḍa) in the house of Viṣṇu. V. 11.

15-17. Considering the great prosperity, courage, conduct and greatness of general Bammaṇa he is superior to Dharmarāja, the son of Dharma (Yama). So describe him all the people on this earth. Such being the case how can we praise him, the desire yielding tree to the wise? V. 12.

17-19. Who will haughtily face brave Bammaṇa-

daṇḍanātha on the battle-field, when he of unequalled strength, the store of valour, at the order of king Jagadēkamalla is said to have eagerly pursued Hoysaḷa roaring, approached, driven him away, and like Māruti crossed the ocean with one bound. V. 13.

19-20. In the house of so famed and meritorious person there lived Mādhavadēva of good conduct, and the home of multitude of spotless virtues, like Brahma living near the walls of quarters at the end of Brahmāṇḍa. V.22.

29-30. He of unequalled greatness built splendid temples with three spires at Bijapur, and at this place the only city of eminence on earth. V. 23.

30-33. Hail ! While glorious pratāpa-cakravartī Jagadēkamalla, the asylum of the universe, the great holy, the best of the race of Satyāśraya, the ornament of Cālukyas, was reigning at his capital Kalyāṇapura in diversion of pleasant conversation with his victorious kingdom continuing in further increasing prosperity as long as the moon, the sun, and the stars endure :

33-34. Listening to the request of daṇḍanāyaka Bammaṇayya, the dependent on his lotus feet, splendid on account of the title mahāmātya (great-minister), that had obtained the titles pañca-mahā-śabda, and mahā-sāmant-ādhipati, the prime-minister, the head of the betel-leaf department, house-hold secretary, and general, and considering :

35-39. The inscription was written on the authority of the letter sent by Bijjaḷadēvarasa, the young prince, the glorious mahā-maṇḍalēśvara among the ministers, in

which was made with great devotion and kindness a grant of Nāgavāḍa in Hebbāḷu twelve in the district of the group of that country to glorious God Śivaliṅgadēva of Muttage, the agrahāra of which was the best one inviting all obeisance, and the first place in Muttage thirty, the district in the group of Tarddavāḍi one thousand, on account of the saṅkrānti and vyatipāta auspicious day Monday the 5th of the latter half of Caitra Prabhava-saṁvatsara, the 10th year of the prosperous reign of Jagadēkamalla, the pratāpa-cakravarti of the glorious Cālukya race.

39-40. Glorious Śivarāja-daṇḍanāyaka made this temple built by himself the place of religion and great devotion, and granted (Nāgavāḍa) to its recipient Lakulēśvaradēva, whose genealogy of preceptors was :

40-42. What logician will not be defeated by the excellent speech of famous Kāśmīra-muni, that was on earth a successful disputant among the learned and with whom Vāṇi following the dictates of Vēdas has come praising from Kāśmīra. V. 24.

42-43. The disciple of that heavenly sage was Kāla-bhairavadēva, the great distruction to the opponents in disputations, proficient in Vēdānta, and learned in the details of all arts. And

43-44. His disciple the great sage Akhiḷa-yōg-īśvaradēva of pure life shone forth when he was closely united with the conception of supreme truth in the ocean of nectar of supreme knowledge. V. 26.

44-45. His topmost disciple Varēśvara-dēva was

looked upon as the incarnation of God Śiva in the form of a sage to give the accomplishment of the desired objects. V. 27.

45. Glorious Yōgīśvaradēva with his conduct praised by lords of the best of sages, and free from sins, became the disciple of Varēśvaradēva, and this was praised by people on earth. V. 28.

46. The great sage Lakuḷīśvara, the disciple of so famed sage of suprme devotion, was the best among people on the whole of the earth, and praised by people on earth surrounded by the ocean. V. 29.

47-48. People on earth lovingly praise him as omnicient, learned in Śivatattva, one following the path laid down by Manu, one by whose conduct the whole of the earth became pure, the crest jewel of the best of the devoted, the moon to the ocean of nectar that was Lākuḷāgama. V. 30.

48-49. Śivarāja, when he was influential (powerful) granted this place having washed the feet of glorious Lakuḷīśa with the pouring of water making it known to the people on earth. V. 31.

49-50. He granted twelve mattaras of land from his own garden land of maintenance along with the moge (?) of that group. For that land the emperor will pay eleven gold coins. So settled the people of the place. V. 32.

50-51. This bridge of religion is common to all kings. Rāmachandra again and again begs of all the best of future kings that this should be protected by them at all times. V. 33.

51. He who takes away the grant made either by himself or another will be born as a worm in ordure for sixty-thousand years. V. 34.

52. And one more. Glorious Maiḷāra-camūpa, the crest jewel of generals, of the valour of a lion, and Bhīma in heroism, was the minister of the glorious king Bijjaḷadēva. V. 35.

53-54. This brave general Maiḷāra to strike terror in the heart of the enemy army, shows the terrific form by wearing the heads of cruel enemies, a sharp sword agitating the mind of the enemy, the garland of the skulls of the multitude of enemies in terrific ostentation. V. 36.

54-55. General Maiḷāra valliant to cross over the battlefield shows the virtues of his hand by driving away those who face him on the field, and driving away the difficulties of those that stretch their hands (for gifts) by his liberality. V. 37.

55-56. Bammarasa the chief of guilds, a great devotee of Mahēśvara got by his (Maiḷāra's) gift the authority of market-tax (paṇṇige-deṟe) of that country, while he was ruling Tarddavāḍi country punishing the wicked and protecting the good, and granted it to glorious Śivaliṅgadēva.

57. When he was firmly established in the market of Muttage, famous so as to invite the praise of the people on earth, granted, permitted by the ruler and by the favour of clerks, one gold coin to continue every year. V. 38.

58. Caṭṭaseṭṭi was the hero of heros in the whole of the earth, Bhīma by strength of his arms, the thunderbolt to the mountains that were his enemy, whose wealth was his valour, and who was ready with an army of one hundred. V. 39.

59. Nācisetṭi, the crusher of his enemy, the excellent one by virtue of his valour, was his son bearing the yoke of battle (always), a naḍegode malla (?), a spear to destroy the ememy, and an upraiser of the assemblage. V. 40.

60-61. Nāciseṭṭi, who bore loftiness of courage, bravery, terrible valour, and truth, and who was as it were the great home of lustre granted eternally to God Śivaliṅga of great prowess the money of valour being given to him (every year) by the people of Nāgavāḍa. V. 41.

61-63. This is the duty, as long as the moon, the sun, and the stars endure, of kings, ministers, all people, the leaders, chieftains, heads of guilds, all the clerks, and all people, the first lords of the place, and magnates to supervise this religious grant, and to protect it. V. 42.

63-64. At the time of Kalaś-ārōpaṇa (fixing the ornamental piece at the top of a temple) of glorious Kēśavadēva the lords of the place, and all the magnates granted from Śivarāja's maintenance land four mattaras to the west of Viṭṭapayya's land, and to the north of Ḍoṇi.

65-66. Rēcaṇa Ghaḷisāsa the son of Gōpati Ghaḷisāsa granted pouring water on the hand of

Lakuḷēśvaradēva five mattaras of land to the south of the boundary and to the north of twelve mattaras granted by Śivarāja. In all nine mattaras.

67. ....rasa granted pouring water on the hand of Lakuḷēśvaradēva seventy-five Kammas to the west of Sarvanamasyada-tōṭa, and to the north of..... rasara...... he......ma......tōṭa.

(The inscription contains very beautiful poetry. But unfortunately the name of the author is not mentioned.)

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Inscription No. 9

1. Victorious is the form which is that of the Boar, that was manifested by Viṣṇu, which agitated the ocean, and which had the earth on the top of its up-lifted right tusk. V. 1.

1-3. Let the good God, glorious Kēśava, the son of Vasudēva protect the earth-the God, who in the form of the Boar lifted the earth roaring on the top of his tusk to the sky, and therefore greatly proud, who is adorned with numerous ornaments of jewels such as kēyūra etc., who wears his own (particular) garment, who is pure, who has serpent bed, and whose chest is charming on account of (the abode of his wife) Lakṣmi. V. 2.

4. The Mandara mountain appears beautiful like the crown of the earth lifted up on the top of the great and powerful tusk of the first Boar, and covered by cloth in the form of seven oceans. V. 3.

5. To the south of such beautiful Mandara-mountain is the charming Kuntaladēśa with its numberless towns and rows of villages, and is in the middle of (the country called) dark Bharata. V. 4.

6-7. The hero Tailapa, the good king, possessing the valour of the sun, the cause of panic to the disregrded army of the enemy, the untired donor of gold, conquered Kuntala country fighting all the Rāṣṭrakūṭa kings with the strength of his arms on the battlefield. V.5.

7-8. Satyāśraya, the son of Tailapadēva, designated with the title which means "spreader of praise of the Cālukya race", disposed to protect his subjects, became the lord of kings. V. 6.

8-9. Vikramāditya, the son of Satyāśraya, who was very sportive, and who was praised by people on earth, became king. (After him) his ever prosperous brother Ayyaṇa became king. V. 7.

9-10. Jayasiṁha of immeasurable and imperishable fame, the younger brother of Ayyaṇadēva became king of the whole of the earth by the mere strength of his fore-arm. V. 8.

10. Jayasiṁha's dear son Āhavamalla who knew neither fear nor covetousness, who was very modest, and who was dear to his subjects, succeeded him as lord of the whole earth. V. 9.

11. Āhavamalla's son, Sōma the Good, who was enterprising and brave, and who was crushing the pride of all the enemy kings, became the emperor of the whole of the earth. V. 10.

12. Sōma's younger brother, the unconquerable Permāḍirāya, terrific in battle, became king with the strength of his arm, haughty on account of its might. V. 11.

12-13. The eldest and dearest son of Permāḍirāya, omniscient among the kings of his age, pure, new Kāma, and religiously minded, Sōma, became the emperor. V.12.

13-14. Sōmeśvaradēva's son Jagadēkamalla became king of the whole earth. He was distinguished by his valour, was the crest jewel among the Cālukya kings. He knew fully well how to make grants. V. 13.

14-15. Cōḷa was vanquished; Āndhra was dead, and his heart and head (pierced by) a multitude of his arrows had many holes in them; Siṁhaḷa was defeated and completely destroyed; and Gūrjara fought with his infantry, and was mortified in his own country. Can people equal this glorious and valorous king ? V. 14.

15-16. The general Bammadēva living on the lotuses that were the two feet of Jagadēkamalla, head of the household (department), store of all good qualities, the royal horseman, and the fearless hero: V. 15.

16-17. The distinguished horseman and the good Brāhmaṇa Brahma-daṇḍādhipa was a great donor four times superior to former Karṇa etc., giving gold, food, new and beautiful garments, and lands. He was also the rutting elephant of the ruler with club-like arms supporting the weight of the worshipful kingdom of the Cālukya emperor. V. 16.

17-18. Sōviseṭṭi, the great merchant, who was

supplying in abundance all sorts of jewels to that (paṭṭa-sāhaṇi) and the emperor, was famous on earth. V. 17.

18-19. He was not willing to question how he was the good fame of the off-spring of the famous and faultless race of the honourable parents of Sōviseṭṭi. V. 18.

19. Bammiseṭṭi the great donor, famous in the Vaiśyas of Aśvata race, born of the thigh of Ādi-Brahma, was married to Dēlikavve of slender body. V. 19.

20. Firm Nābhiseṭṭi and Ceṭṭaseṭṭi of great religious merit were born of the great personage Bammiseṭṭi and his wife Dēlikavve of red (lower) lips to their great delight. V. 20.

21. That Nābhiseṭṭi with his glorious wife Nācavve having worshipped the two feet of Acyuta by various vows obtained the great donor Kōhiseṭṭi. V. 21.

21-23. Kāmavve and Kōhiseṭṭi having worshipped the feet of Acyuta by constant religious observances obtained by their merit three sons Vōḍiseṭṭi of long life, Nāvaṇṇa of great and excellent fame and personality, and Mādiseṭṭi similar to Aṁbujāsana, Hari, and Īśa. V. 22.

23. That praised Caṭṭaseṭṭi having worshipped Ramāvallabha with his wife Arasavve devoutly obtained to his delight prosperous and beautiful Sōviseṭṭi. V. 23.

24-25. Hail! While Jagadēkamalladeva, the glorious and powerful emperor, the asylum of the universe, lord of the earth, the suprme king of great kings, the supreme lord, the most worshipful one, the glory of the

family of Satyāśraya, ornament of the Cālukya race, was reigning at his capital with the diversion of pleasing conversation; Hail!

25-28. On Monday the 12th day of the first half of the month of Kārtika, Prabhava-Saṁvatsara, the 10th year of the glorious Cālukya emperor, valorous Jagadēkamalla, requested by the Commander-in-chief paṭṭasāhani Brahmadēvayya at the instance of Sōviseṭṭi granted with the usual pouring of water Maṇiyūru in Hebbālu twelve with all obeisance and with permission for three sorts of enjoyments to Cennakēśavadēva facing the south and consecrated by Kōhiseṭṭi at the centre of excellent and all worshipful agrahāra Muttige a village in the circle of Tarddavāḍi one thousand and to the east of Mūrittāru eleven. Obeisance to Cenna-Kēśavadēva.

29. To look to and protect the earth extending over the whole of the glorious world God Brahma created the Kalacūri kings of extraordinary heroism out of his tender arms. V. 24.

30. King Bijjaḷa, death to his enemies, the crest jewel of the Kalacūri race, having a banner with a golden bull painted on it, and an abode of victory, was the excellent son of Hemmāḍidēva. V. 25.

30-31. King Bijjaḷadēva was always stupefying his friends and enemies of limitless strength on the battlefield giving blows with his swords. V. 26.

31-32. In Kalacūri race all were the best emperors. Afterwards some devoid of strength of their arms became feudatories. But you ridiculed (that idea)

saying subordination is unbecoming and became powerful. Thus invincible Bijjaḷa became the emperor of the whole of the earth by the strength of his own arms. V. 27.

33-34. Bijjaḷa takes away the head of Lāḷa (the king of Gujarāta) thinking that it was unfit for fondling. He sucks up (separates) the head of Gauḷa as if sucking the fresh charm (rasa) of Gauḷa rāga. He plays with the head of Māḷawa as if it were a ball. Bijjaḷa bright on account of his valour was destroying completely the skulls of wicked kings, V. 28.

34. Sōvideva the origin of sentiments (udbhava-bhāva) the son of Bijjaḷa of distinction and valour, a man of (pure) life of Ādirāja became the firm emperor of the whole of the earth. V. 29.

35-36. King Rāya-Murāri separates ably from life the kings fighting with him in battle with a sword becoming his arm. If they were running away without fighting he was forcing them to enter temples and forests. Without plundering he protects them. Can a timid one be a king ? V. 30.

36-37. When, having driven away the lord of serpents by the prowess of formidable incantations, having chased the multitude of elephants in quarters by his lion-like roaring, and having pushed aside the tortoise-like mountains, the demon was carrying away the earth to the nether world and when she was unable to resist, glorious king Sōma supported her on his arm. V. 31.

37-38. Kēśava-chamūpa of excellent form was the

crest-jewel of great ministers and all ministers (and was) inquiring after the welfare of king Sōma. V. 32.

38-39. People say of Kēśava-daṇḍanātha that God Śrīpati became son to Gōpati-nāyaka of the distinguished Vasiṣṭha gōtra (and his wife) chaste Ballavebāi, to be free from all the blame that he had become the son of Nanda and (his wife) Gōpi in Dvāpara age. V. 33.

39-40. Mēlugidēva offensively had seized the whole of the kingdom, and he should not stay in the service of the supreme lord unwillingly. With this idea of his in approaching king Sōma, lofty Kēśava-daṇḍanātha sportively obtained kingdom for Sōma. V. 34.

40-41. Kēśava-daṇḍanāyaka, the incarnation of the lord of the young woman Śrī obtained for king Rāya-Murāri all countries on earth surrounded by ocean by the strength of his long and rounded (muscular) arms and destroyed the enemies. V. 35.

42. Cauḍiseṭṭi the resort of virtues was famous on earth as if he were an ornament to all the eternal glory of Kēśava-daṇḍēśa victorious by his powerful arms. V. 36.

42-45. Hail! While glorious bhuja-baḷa-cakravarti Rāya-Murāri-Sōvidēva, the best of the Kalacūri race, was reigning at his capital Modiganūru with the diversion of pleasing conversation:

On being requested by Kēśavadēvayya, the glorious and great minister, the general and prime-minister, at the instance of Cauḍiseṭṭi the merchant-prince (vaḍḍa-vyavahāri) he (Rāya-Murāri-Sōvidēva) granted with

the pouring of water to God Cenna-Kēśava facing the south, at the centre of Muttage, Maṇiyūru having re-habilitated it, in Hebbāḷu twelve on Brahaspativāra uttarāyaṇa saṅkrānti, the 15th day of the month of Pauṣya, Vikṛta saṁvatsara, the fourth year of Rāya-Murāri Sōvidēva.

46. A king by name Seḷara of the fierce Silāhāra dynasty and of strength like that of Bhīma by his immeasurable penance became the king of the earth (wlth his fame lasting) as long as the sun and the moon endure. V. 37.

46-47. Kings of the dynasty of Seḷara became emperors (and ruled) for a long time. Later on some became feudatories ruling over the whole of Tarddavāḍi one thousand. V. 38.

47-52. Hail ! On monday the 12th of the first half of Kārtika Prabhava-saṁvatsara the tenth year Dākarasa who had obtained the title pañca-mahā-śabda, who was a gold cloud to the bards, who was a mahā-maṇḍa-ḷēśvara, who was the lord of Kōpaṇa the best of cities, who had his banner marked with golden eagle, in whose right arm was resting the goddess of victory, who was born of the race of Jīmūta-vāhana, who was (equal to) Rāghava by valour, who was the sun to lotus that was the race of Seḷara, who was furiouṣ in battle, who had obtained a boon from Godess Kātyāyanī, who had natural fragrance, who was free from fear and covetousness, who was a skilled horseman to ride even unruly horses, and who was death to enemies, and the chief among the

race Gōṇarasa and Ammarasa etc. granted to glorious God Cennakēśava facing the south at the centre of Muttige with the pouring of water the income of rent-free grant of Maṇiyūru in Hebbālu twelve in the presence of glorious Jagadēkamalla.

52-56. And the following (princes) born in that race, with all the praises, glorious mahā-maṇḍaḷēśvara Indarasa, Arumallarasa, Vīra-Gōkarasa, Kācarasa, Bonteya Goṅkarasa, Nāgaladēviya Ḍākarasa, Āladeveḍaṅgana Goṅkarasa, Ammarasa, Hulikoḍa Kontarasa,——, Cauḍarasa, Attinūrāhumallarasa, Buṭṭigōṇarasa, Bandarasa, Buṭṭammarasa, Dhana-sangra-arasa, Nāgārjunarasa, Gaṇḍa-Hemmāḍiyarasa :

Hail ! On Sunday the fifteenth day of Śrāvaṇa lunar eclipse Khara saṁvatsara the fifth year of the reign of Rāya-Murāri-Sōvidēva the emperor of the Kalacūri dynasty :

They granted with ornaments and the pouring of water to God Cennakēśava facing the south at the centre of Muttage the income of rent free land of Maṇiyūru having rehabilitated it.

(The rest of the inscription is very much damaged and, therefore, cannot be deciphered completely, and translated.)

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Inscription No. 10

1. Victory to Bore God the manifestation of Vishṇu, that agitated the ocean, and on whose right lofty tusk rests the earth. V. 1.

2-4. Hail! While the kingdom of glorious Trailōkyamalla the resort of the whole of the universe, lord of the earth, the supreme king of great kings, the supreme lord, the great holy, the best of the family of Satyāśraya, the ornament to Cālukyas, was becoming famous with ever increasing prosperity:

4-5. While he was reigning at his capital Kalyāṇa in entertainment of happy conversation: The dependent on his lotus-feet:

5-7. King Bijjaḷa the very powerful ...... uprooted the heads of enemy kings facing him in anger. He was a thunderbolt to the mountain of Māḷava king, a Garuḍa to black serpent of Lāṭa king, an adamentine goad to the elephant in rut of strong Nēpāḷa king, a wind to the cloud of Gūrjara king, and a sharp saw to the tree of Āndhra king. V. 2.

8-10. The dependent on his lotus-feet: Maiḷāradaṇḍādhipa had proper virtues to punish the wicked and to protect the good. He was the sun to darkness in the form of his enemies, a desire yielding tree to the multitude of ......, a human form of the four objects of man, a Māruti doing good to propitiate the mind of his lord. Thus he attained eminence. V. 3.

11-12. The clerks headed by him: Code of life was common to him and Manu, virtue of giving was common to him and desire yielding tree, and the store of valour was common to him and ocean. Over and above this he was a spear to uproot the enemy. V. 4.

12-13. Cilla anxiously longing for all wealth is

similar to the seedling of desire yielding tree which was brought by Brahma, and was given the form of a man. That is how he is born. V. 5.

13-15. Who on earth will equal Rāma, the garden of trees-like good poets, the garland of flowers on the braided hair of blameless Sarasvati, and the abode of a multitude of excellent virtues. V. 6.

15-16. Mādhava the resort of the penniless kept the elephants in quarters bathing in oceans .... He struck the mountains in the form of difficulties confronting the learned (wise) with his thunderbolt in the form of generosity. V. 7.

17-18. While principal authorities like Mailārayya famous for his promises, the chief minister, lord of the army, and general, was governing Tarddavāḍi one thousand punishing the wicked and protecting the good :

19-20. Heggaḍe Mallidēva of taḷavṛtti (traditional maintenance) was impossible to be touched by fear and covetousness, invincible, and a lion to the elephant in rut that were his enemies. Who will not praise him ? V.8.

20-21. The elder authorities : Can these persons, wicked, talkative, crooked, and very wise in taking away the wealth of others, manage the office duty (karma) like Rēcaṇa in the interest of persons liked and those depending on him ? V. 9.

22-23. He is the sun to the lotus that are good people ; he is the moon's disc to the blue lotus that is his family; he is ...... the mind of an assembly of the learned. Thus he became famous on earth. V. 10.

23-24. Can ...... equal Brammarasa greater than Indra in doing good to others? .. ... V. 11.

25-26. Gōvinda, the mango tree to the cuckoo of poets widely famed on earth for his valour, a bee in the lotus in the form of the feet of gods, Brāhmaṇas and preceptors, and a desire yielding tree to the learned, became famous. V. 12.

26-31. These people: Hail! 100 mattaras from the land belonging to Kaḍitaveggaḍe Vaijanāthayya, 100 mattaras from the land of Keñca-Nārāyaṇa-bhaṭṭa were granted by the chief authorities like Perggaḍe Malidēva of sthaḷa-vṛtti (traditional maintenance) to glorious God Narasiṁha of Jalamaṇṭapa at the glorious capital Bijapur on the occasion of the auspicious day of lunar eclipse, Monday the 15th day of Bhādrapada, Prajāpati saṁvatsara the third year of Trailokyamalla the Cālukya emperor.

32-33. He who takes away the grant made either by himself or another will be born as a worm in ordure for sixty thousand years. V. 13.

33-34. The sinful person, who says 'what is this inscription? whence is it? who granted it? why should I maintain it?' will directly go down to hell. V. 14.

35-36. And twelve mattaras of land to the west of black land belonging to Sañjāmaṭha to the west of glorious Narasiṁha were granted with all salutations. Auspiciousness and great glory.

37-42. On auspicious day of dakṣiṇāyana Saṁkrānti ...... 15th day of Āṣāḍha Paridhāvi saṁvatsara 1115th

year of Śaka era, Hiriya Sōvara...... The ācārya of the temple to glorious Gōvindēśvara,...... yaru, Chikka-Sōvarāseṭṭiyaru .... yaru, ... Mallayya, these four granted to glorious God Narasiṁha...of God Narasiṁha ...... east of the road ....

43-45. ....

The last four lines of the inscription are very much damaged. (The poet alluded to with the title 'Sukavi-nikara-pika-mākanda' seems to be Nayasēna, the author of Dharmāmṛta in Kannaḍa.)

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Inscription No. 11

1. A bow to Śaṁbhu the prime pillar to the beginning of the city of three worlds beautiful on account of the chowrie in the form of the moon that kisses his lofty head. ....

2. ... the earth resting on the right lofty tusk. ...

3. ... lofty, having many firm branches. ...

4. ... shall we be able to describe ... the rest of the Cālukya ... on the face of the earth ? ...

5-6. ... respectable Jayasiṁhadēva ...... Trailokya-malla ... glorious Jagadēkamalladēva shone forth.

7-8. With his powerful operations befitting the great Varāha ... the burden on the earth. ...

9-11. While Trailokyamalladēva the glorious lord of the earth, the supreme king of great kings, the supreme lord, the great holy, ... Satyāśraya, hundredfold emperor was ruling at his capital Kalyāṇapura :

11-12. It is impossible to great Brahma to praise

... the crest jewel of village and all the worlds. Who else can praise him ?

13-14. At the agrahāra of Bāgi famous in the south ... Prayāge on the north, ... poetry, āgama ... full of sweet sound uttered by Brāhmaṇas. ...

15-17. Hail ! Śaṅkaradēva ... Īśvara at ... glorious and all respected great agrahāra, perfect in yama, niyama, svādhyāya, dhyāna, dhāraṇā ... so as to be known on earth. ...

18-21. To them both was born Gōvinda praised by people on earth. His wife the jewel among ... a son was born. Śri Viṣṇudēva ... to that person out of great respect ... to ... vitridēvi were born Airāvaṇa ... duṇḍa ... the very best and Śaṅkaradēva praised by the best poets.

22-24. ... charitable person, ... amusing ......, a great runner in the mud of Kali age, ... face of the earth, lord of the earth, ...lord of the army, Ayya-Śaṅkara is the lord of the earth.

25-26. ... famous Rāya-pitāmaha Kāḷidāsa ... in multitude of arts, in good sense of speech, in perfection. ...

27-28. ... younger than general Kāḷidāsa desire yielding cow praised by the good, ... the sun to lotuses ... of praised fame, ... earth. ...

29-30. Śaṅkara ornamented with valour, ... proper ... general, assumed ... on the earth.

31-34. Thus his lord ... at his birth place ... built a beautiful temple to God Saṅkēśvara ... Temple to Saṅkēśvara was excellent on the face of the earth ... with the gorgeousness of a mountain. ...

35-36. The sun's horses cannot enter ... lords of quarters ... king Bijjaḷa is biting his lips in anger. ...

37-41. ... out of affection (Bijja) - ḷadeva, nūrmaḍi-nṛpati of earth ... Sōvalladēvi praised by people ... the whole of the earth ... famous Sōvaladēvi bewitching the mind ... Sarasvati ... on earth.

41-42. While he was ruling the kingdom ... thus famed. ...

43-44. On the auspicious (day) Monday the 14th day ...... va ... rātri ...... the glorious Cālukya emperor ... was ruling. .....

45-46. ... (for the) repairs ... bhūmi Rāmaseṭṭi had no issue ... barn ... free from all taxes.

47. The leaders will, as their duty, maintain (this grant).

48-49. ... this is the fruit ... either (made by himself or another)...will be born as a worm.

50. ... stays in heaven for sixty thousands years ...

51. ... gift ......

52. Again and again Rāmacandra requests ......

53. ... ...

54. ... sons ... sons ... ya ...

55. ... ...

56. ... ...

The inscription is very important politically and socially. But it is very un-fortunate that it is very much roughly handled and damaged. For, half of its right portion is broken and lost.

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Inscription No. 12

1. Salutation to Śaṁbhu, the prime pillar to the beginning of the city of three worlds, beautiful on account of the chowrie-like moon kissing his lofty head. V. 1.

2-3. King Permāḍi, the only object of praise to his people became famous : he - the disc of the rising full moon the tidal cause to ocean that was the Kalacūri race. V. 2.

3-5. Permāḍidēva, whose feet were worshipped by the multitude of kings, was famous : He - of the valour of the enemy of the best of elephants (lion), the praised one by the people, the glorious Mēru-mountain by his self-respect, and possessing the banner on which a golden bull was painted - was protecting the earth compassionately as if the boar-bannered God had come for the protection of the earth. V. 3.

6-8. Bijjaḷadēva of increasing fame, the lion to the elephants that were the enemy, the son to Permāḍidēva shone forth just as the bright light took its rise from the sun, sharp fangs in (the mouth of) the lord of serpents, the burning terrific eye on the fore-head of Mahēśa. V. 4.

8-10. Bijjaḷadēva of matchless strength of arms was the glorious lord of the earth, lord of supreme lords, Kālabhairava causing complete destruction of the proud enemy kings. V. 5.

10-12. Dāsimayya-nāyaka, the dependent on his lotus feet, the son of Haridēvayya-daṇḍanāyaka shining in his position as the great minister, the commander-in-

chief, the glorious accountant, the viceroy (rājādhyakṣa), and excise commissioner. V. 6.

12-15. Hail! On account of the auspicious day of vyatipāta on Thursday the 12th of the latter half of Śrāvaṇa of the cyclic year Pārthiva the tenth year of the Kalacūri emperor Bhujabaḷa-mallадēva, the asylum of the whole of the universe, the glorious lord of the earth, the great king of kings, and the supreme lord :

15-18. For the better maintenance of food to God (naivedya), the permanent lamp, the bodily enjoyment, and the repairs of the temple and the maṭha, of the glorious God, Rāmēśvara, and for the food and clothings of scholars of the glorious and best Muttage the first village in baḷiya (the circle), and district of thirty (kaṁpaṇa=district) in Tardavāḍi one thousand :

18-22. When he was influential, Dāsirāja of increasing glory granted generously with the pouring of water the income from the local great tax (hejjuṅka), tax on growing the best cotton (vaḍḍarāvuḷa=vṛddha-rāja-tūla), koḍavīsa, tax on horses, and miscellaneous taxes having washed the feet of the glorious sage Rudraśakti who was perfect in the six duties (yama, niyama etc.), and who was a great devotee. The greatness of the heavenly sage was :

23-25. God Hara in his half female form was white (pale) with fear of Kāma; being afraid of the flower-arrowed God Narasiṁha was hiding himself in the narrow space between the mountain-like high breasts of Lakṣmi; and having driven (him) away with a

stroke of his feet the sage Rudraśakti is still pursuing him (Kāma). So say the people. V. 7.

26. Glorious Haridēva-daṇḍanāyaka's increasing greatness was :

26-29. Haridēva was worshipped by the best of Brāhmaṇas, was the best of people on earth, wa a donor, was courageous like the Mandara mountain, was devoted to his lord, was a desire-yielding tree to the mendicants, and was the lofty banner of fame to the line of the sage Agastya, full of supreme knowledge, praised by Brahma, the best among sages, preceptor of the universe, and omniscient. V. 8.

29-31. Lord Dāsirāja, the son of such a man of untold wealth of merits, was famous with the ornaments of gems of virtues. V. 9.

32-33. And later on : Generous lord Gōvinda, son of Bācirāja, the worshipper of the glorious feet of Rāmēśa, granted garden land of two mattaras with the pouring of water. V. 10.

34-36. This grant will be looked after and maintained by kings, leaders (pradhāna-puruṣar), daṇḍādhipas, princes ruling the country, the headmen (probably of guilds), all the clerks, people in the country, the first lords of the place, and the principal persons. This grant is theirs as long as the moon, the sun, and the stars last. V. 11.

36-37. Many kings Sagara and others have granted lands. His is then the fruit to whom the land then belongs. V. 12.

38. He, who does away with the grant made either by himself or by others, will be born as a worm in ordure for sixty-thousand years. V. 12.

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Inscription No. 13

1. Victory to Kēśava the best of gods (Divijōttara) the primeval and shining God saluted by Kēśi, Vajri, and the proud demons (Ditija). V. 1.

2-3. May God Kēśava give ... to the lord of the earth protecting the grant made to the temple of Viṣṇu ...... V. 2.

3-5. May Kēśava give victory affectionately to Cauḍiseṭṭi without fail, Śaṇmukha ......, Sarasvati his desired object, Mahā-Lakṣmi wealth, Durgā fearlessness, Girijā fame, and Lord of Pārvati (Pārvatī-dayita) long life. V. 3.

5-6. May Cennakēśavadēva holding lotus, conch, dis-cus and mace give always wealth, sons, and long life to Mādiseṭṭi. V. 4.

7-8. Lavaṇasamudra (salt ocean) marked with gems is surrounding. ... It is full of the best colours on its boundary. ... V. 5.

8. There is shining Jambūdvīpa with nine varṣas which are all surrounded by Lavaṇasamudra. Mandara the resort of gods is shining there at the centre.

9. Mandara (mountain) is shining with trees bright on account of trees shining on earth on the peaks which in their turn are bright on account of many gods (resorting) at the centre of the wide. ... ... V. 7.

9-10. To the south of that Mandara ... at the centre of Bhāratōrvi lies Kuntaḷadēśa. ... V. 8.

10. Charming with beautifnl and very tender lotus pericarps, with ...... blue and soft ...... Kuntaḷadēśa is shining with wealthy persons. V. 9.

11. Sōvidēva of beautiful neck ...... the son to King Bijjaḷa became king of Kuntaḷadēśa by strength of his arms. V. 10.

12. Sōvidēva obtained the name Murāri like the lord of Lakṣmi (Śrī) being ...... demons, lord of men and ... V. 11.

12-13. Glorious lord of the earth Sōma the great hero with the sharp edge of ...... sword the brave enemy kings .... being afraid on the field of battle .... help .... V. 12.

14-15. It is very strange that the enemies falling victim to the sharp edge of the sword of king Rāya-Murāri-Sōma fighting on the field of battle ... are staying at this desired place of mountain-like breasts of heavenly dancing girls (Apsaras) V. 13.

15. At the centre of the kingdom ruled over by king Sōma Tardavāḍi country is shining with all its towns and villages free from theft. V. 14.

16. Among the firm one thousand villages of Tardavāḍi ornament to the earth on account of its wealth, corn, and people, Muttage is shining on account of its excellent situation. V. 15.

17-18. The three hundred (Brāhmaṇas) headed by their lord are superior to Brahma in reciting the four

vēdas with solemn declaration to the satisfaction of all, all the vēdas - which were seen by Brahma with his famous four faces. ... V. 16.

18-19. Excellent to look at like Hari bright on account of ... , .. of excellent form ... like Mahēśvara..., ... many beautiful dances ...... like the lord of ...... of excellent fame headed by their lord...on earth. V. 17.

20. ... are ever staying happily at this Muttage worshipping those three hundred ...... V. 18.

20-21. Bammaseṭṭi of great fame, pleased with his own merits obtained a good son ... biseṭṭi, a devotee of Viṣṇu. V. 19.

21-22. ... worshipped the lord of Śrī (Śrī-nātha) and obtained a son Kaihiseṭṭi. V. 20.

22-23. His wife ... having worshipped the feet of Acyuta obtained ...... Cauḍiseṭṭi of increasing lustre, of blameless gifts, of excellent and matchless merits, and of wide and good conduct, Nāciseṭṭi of praised intellect, and Mādiseṭṭi of endless virtues. V. 21.

23-24. He (Cauḍiseṭṭi) set up God Viṣṇu at Muttage ... out of great devotion ... grant to continue ... and obtained a son Kaihiseṭṭi. V. 22.

24-25. Cauḍiseṭṭi having protected .... for a long time ...... V. 23.

25-26. May that visible, blue, and pure Viṣṇu protect Cauḍiseṭṭi - Viṣṇu, who lifted the earth from the Rasātala (lower regions) ...... , who sported ... in the pool of water of the Kālindi. V. 24.

26-27. May the stout lord of Gōpi (Gōpīvara)

ever protect Mādiseṭṭi, Gōpīvara - whose chest is ornamented with Lakṣmi and ...... Kaustubha, who has made ... the ocean of the congregation of enemies, and which charitable person has completely annihilated the demons on the earth. V. 25.

27-28. Mādiseṭṭi has these virtues charity coupled with sweet words, knowledge free from pride, and bravery accompanied by forgiveness. All the people without any exceptions are praising him. V. 26.

28-29. ..., building a temple (palace) to ... God, Chaudiseṭṭi and Mādiseṭṭi made a grant at Muttage. V.27.

29-40. Hail ! To ... of glorious God Cenna-Kēśava facing the south at the centre of glorious and excellent Muttage agrahāra ... garden soil granted by Cauḍiseṭṭi and Mādiseṭṭi. Glorious merchant - princes. Cauḍiseṭṭi, Nāciseṭṭi and Mādhavaseṭṭi purchased eighteen mattaras of land from Śri-Raṅga-Sōmēśvara Ghaḷisāsa and...hava Ghaḷisāsa ...... to the east of ...... to the south of ... on the west adjoining the road to Mūteneya Pannasi and to the north of the great road to Takkalige, worshipped the feet of the lord and chief persons, and granted that land to God Cenna-Kēśava. From that land ... eighteen paṇas (gold coins). And sixteen mattaras ... adjoining the rent free land belonging to Hiriya Kēśavadēva, to the south of the boundary of ...... and on the east adjoining the rent-free land belonging to Gōvindarasa granted with pouring of water from the rent-free guḍḍe land by Gōvindarasa ...... of Nācarasa, the lord of the village. And receiving fourteen mattaras with pouring of water

to the north of the rent-free land of Vimalēśvara, to the east of the rent-free land of Sōmēśvaradēva, and to the south of the well-stream (bāviya haḷḷa) from ...... the rent-free land ...... at the hands of Bācarasa the son to Śaṅkaradēva ... Kaihaṇaseṭṭi receiving with the pouring of water one thousand kaṁbas of garden soil to the south of Baḷa-land, to the east of garden of Benaka, to the north of the stream, and on the west adjoining the garden of God Vaṅkēśvara, at the hands of Caṭṭiyaṇṇa. On Tuesday dakṣiṇāyana saṅkrānti the ninth day of the latter half of Āṣāḍha Pārthiva saṁvatsara ... the generals and all the officers granted with all salutations to Cennakēśavadēva with the pouring of water as a grant to Paramēśvara.

40-45. Twenty-four... to God ... by Nāciseṭṭi of ... ... at the hands of ... vara Puṇaseṭṭi in the contracted income of this garden for the garland ... of flowers to be daily offered to that God. All ... one ... for garlands. For the daily service offered ... twelve ... And ... to the north of land ... and on the east adjoining the temple to Śrī Cenna-Kēśavadēva ten kammas of building land obtained free from all taxes these lands giving worship to the feet of all the chief persons including the lord at the hands of Rēcaṇa Ghaḷisāsa granted as maṭha for the dwelling of ... the worshipper of that God.

45-47. And to the north of ... on the east adjoining the royal road, on the south adjoining the house known as Vaḍḍamarada mane, was obtained free from all taxes with the worship of the feet of the chief persons

including the lord at the hands of the two persons Kattigeya Rācaṇṇa and Viṭṭaṇṇa and was granted to God ...... for the house of a choultry.

47-50. And Cauḍiseṭṭi, Nāciseṭṭi, and Mādhavaseṭṭi, for the maintenance of worship, offering of food to God, oil for lamp, dunging the floor etc. of God Siddhi-Vināyaka (set up) at the assembly hall built by them, obtained with income free from all taxes...with the worship of the feet of the chief persons including the lord ... with the plot of the shop ... on the south adjoining that assembly hall, and on the east adjoining the palace of Paṅkhara Paṅkharadēvarasa, the lord of the place ... granted it with its income.

50-53. Hail! The glorious corn merchants of the place Bāciseṭṭi the younger, Mōviseṭṭi the son of Mādhavaseṭṭi, Nāciseṭṭi, Ādiseṭṭi the son of Dāvaṇaseṭṭi, Mādhavaseṭṭi, Bīciseṭṭi, Śaṅkharaseṭṭi, and Mantara Mādhavaseṭṭi, all these chief merchants not minding any tax granted to glorious God Cennakēśava jwari of one spoon (saṭṭuga) from each shop.

54-58. And Cauḍiseṭṭi, Nāciseṭṭi and Mādhavaseṭṭi obtained with pouring of water one plot of building land in western mānavagēri (western rent-free lane) on the west adjoining the plot of ..., and on the north adjoining the plot of, ..., two nivēśanas (building land) on the south adjoining the rent-free lane of elder Gōvindarasa, on the west adjoining the street of Karuvagēri, and on the north adjoining Nācarasa's land, and ten kammas to the south of the rent-free lane of

younger Viṭṭarasa, on the east adjoining sandy land, and on the north adjoining Nācarasa's plot, thus in all three plots of ten kammas and granted to God Cenna-Kēśava.

58-60. And Cauḍiseṭṭi, Nāciseṭṭi, and Mādhava-seṭṭi obtained with pouring of water at the hands of Kallagāvuṇḍa one plot of building land on the west adjoining the street of Karuva lane in the rent-free lane and to the west of the house granted for butter to child Karuvara Kallagāvuṇḍa by Nācarasa the lord of the place, and granted to God Cenna-Kēśava with excellent devotion so as to last as long as the moon and the sun endure.

60-63. And Cauḍiseṭṭi and Mādhavaseṭṭi obtained with pouring of water five mattaras of garden land at the hands of Kōmaladēvi the wife of Bācarasana Viṭṭarasa the son of hiriya (elder) Gōvindarasa, from their rent free land, on the east adjoining the road to Dhārere, on the south adjoining the garden of Tikēśvara. on the west adjoining the sixteen mattaras obtained with pouring of water from cikka (younger) Gōvindarasa, and to the north of Goḷḷakoppalu and granted to God Cennakēśava with the pouring of water.

63-66. And Cauḍiseṭṭi and Mādhavaseṭṭi obtained the house with its upstair fifteen kammas to the west of their house, to the north of the house of the worshipper, and to the east of the choultry building with pouring of water at the hands of Bācayya the grandson of Siridēviyakka, worshipped the feet of the chief persons in town including the lord of the town,

obtained at their hands exemption from all taxes and granted with pouring of water in the presence of the preceptor who composed the purāṇa of God Cennakēśava.

66-69. And Caudiseṭṭi and Mādhavaseṭṭi obtained with pouring of water ten ... building land, with its upstair to the south of Caḷḷalagēri and at the eastern end of Atigividda, at the hands of Muddayya the son of Honniyakka the sister of that Śiridēviyakka, worshipped the feet of the chief persons in the town including the lord, obtained exemption from taxes and granted it for the betel leaves of God Cenna-Kēśava with pouring of water with great devotion.

69-72. And Caudiseṭṭi and Mādhavaseṭṭi obtained at the hands of Gōvindadēva the son of younger (cikka) Gōvindarasa twenty-two mattaras of garden from the rent free land known as Mūḍaṇa-guḍḍi (eastern rising ground) given to him for festival, on the east adjoining the road to Handaragere, on the south adjoining the boundary of Māṇikavaḷḷi, to the west of the garden obtained at the hands of Mūrikke Gōvindarasa, and on the north adjoining the garden obtained with pouring of water at the hrnds of Bācayya the son of hiriya (elder) Gōvindarasa, and granted with pouring of water to God Cenna-Kēśava with great devotion.

73-74. He, who maintains this grant, will obtain the fruit of ...... thirty-two thousand cows ...... and thirty-two thousand Brāhamaṇas who have gone to the end of Vēdas. ......

74. He, who does damage to this, will incur the

sin of killing ...... cows and brahmins ...... at the time of solar eclipse.

75. This is a common bridge of gifts made by kings and as such should be maintained by you at all times. So requests Rāmacandra all the future kings again and again.

76. Many kings Sagara and others have made land grants. His is the fruit to whom the land then belongs.

76-77. He who takes away the grant made either by himself or another will be born as a worm in ordure for sixty thousand years. May great auspiciousness attend.

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Inscription No. 14

1. Reverence to Śaṁbhu, the foundation pillar for the creation of the city of the three worlds, beautiful with a chowrie in the shape of the moon, that kisses his lofty brow. Salutation to Śiva. V. 1.

2. (There) shines forth the sun, the embodiment of vēdas (trayī-mayah), the very tangible figure of Para-Brahma that has destroyed the darkness in the world (that has destroyed tamōguṇa in the world) by the intensity of his light (by the splendour of his sattvaguṇa). V. 2.

2-4. Lord of the earth Bijja, the emperor by virtue of the strength of his arms, was the lord of the lovely lady in the form of Kuntaḷa the great country: Bijja the best among kings of the Kalacūri race descending

from Kārtavīryārjuna, the lord of glory, the lion eager to destroy herds of excellent elephants in the form of proud lords of the earth, ornament of the earth like the preceptor shining on account of his ḍamaru, vēdas, and Gauri. V. 3.

4-6. The prowess of luster of the sun among warriors ever prosperous (every day arising) on the auspicious throne at Kalyāṇa (like the well-wishing and auspicious throne) in the form of the eastern mountain is shining having destroyed the multitude of arrogant enemies (having destroyed darkness the arrogant enemy), having suggested the dimness of lustre of the kings of Kaliṅga, Vaṅga and Aṅga (having suggested the dimness of stars), having obtained the affection of the world, and having brightened up the glory of his friendly kings (having caused to open the glory of the friendly lotuses) . V. 4.

6-8. Rāya-Murāri-Sōvidēva, the lord of Kuntaḷa, an elephant to the multitude of lotuses (that were) the enemy kings, a lion to the elephants (that were) the enemy kings, was famous with the spread of public opinion that he was greater than his father and he was superior to emperor Bijjaḷa of increasing prosperity of Kalacūri kingdom. V. 5.

8-9. King Rāya-Murāri-Sōma, a lion to the elephants (that were) kings, held the increasing prosperity of the kingdom of the earth, when the kings of Aṅga, Kaliṅga, and Vaṅga had fallen at his lotus-like feet and had become his vassals giving tribute, (he) having

obtained prosperity by prowess of his mountain-like arms in the ocean of army of the brave enemy. V.6.

The dependent on his lotus-feet:

10-11. The best of the vēdic Sahavāsi (Brāhmaṇa) the jewel among commanders, the prosperous Ammaṇa is not at all an ordinary man. Compared with his eminence the Mēru mountain is but an atom, compared with the depth (of his) mind the ocean is nothing, and with his glory in giving alms the desire yielding tree is certainly nothing but grass. V. 7.

11-12. It is impossible for me to depict the son of Ammaṇadaṇḍādhipa, Sōvidēva, who is equal to Sun in lustre, equal to Kāma in beauty, equal to Indra in enjoyment, and equal to Karṇa in charity, and equal to Arjuna in bravery. V. 8.

13-14. Sōmadēva, the moon to the ocean of glory and prosperity of the glorious Sōmakula, the best of the sons born of the son of Pāṇḍav-Ārjuna of the Lunar race Janamējaya of the lustre of Sōma, the best and the first Kṣatriya of Kali-age, built the new and excellent city Iṅgaḷēśvara Kāśīpura of Karṇāṭaka. V. 9.

15-16. Iṅgaḷēśvara was the very desire-yielding gold tree shining with virtues, with the good treading on the virtuous path, diligent in performing countless meritorious deeds, was shining with growing religion pure, proper, reasoned, and based on all vēdas and śāstras making the hair stand on their ends, and was prospering on account of the glory of 500 elephants the best of their kind. V. 10.

16-17. The multitude of 500 Brāhmaṇas of Iṅgaḷēśvara was shining, the multitude-governing with modesty (vinaya viśāsi), firm like the gold-mountain beautiful on account of its firmness, famous like the altar, beautiful on account of the best śrutis, pure like fire, beautiful with the vehecle of bulls like God Śiva, and the people addressing them as ' lords '. V. 11.

17-19. The multitude of Brāhmaṇas of Kāvaragēri of famous Iṅgaḷēśvara were excelling with virtues causing to spread out sprouts to the creeper of the love of people, with splendour of the manifestation of modesty, with conduct right and strong (to suit) the four objects of man, with a multitude of virtues, and with that famous street. V. 12.

19-20. Bācirāja of unsurpassed splendour was spoken of as the sun to the lotus that was Vāji-kula, as the desire yielding gem (giving) joy to the multitude of noble and agreeable bards, the crest jewel of Kauṇḍilya gōtra. V. 13.

20-21. Having acquired piety and virtues Kēśava, the mine of pomp going by the name of Hīḷa, a jewel in the form of a human being, mountain Mēru of modesty, God Indra playing the part of a man, was born of famous Bācirāja, the famous ocean of virtues, like the praised ones taking their birth in ocean. V. 14.

22-23. Of lord Kēśirāja, the ocean of truth, was born Candrama the abode of distinguished valour, accustomed with pleasure to destroy darkness in the form of enemies by thick moonlight in the form of

affection of the people, and laughing at the lord of mountains by his virtues of firmness. How will not the joy of fulfilment of the desire of mendicants increase itself? V. 15.

23-24. Heggaḍe Bālacandra of Kauṇḍilya-gōtra shone forth; Bālacandra - the moon-splendour to the ocean in the form of joy of the public, the best of ministers, the lord of heaven that was an assemblage of the learned, the minister that brought increase to the kingdom of Malyaṇidēvi the beloved wife of Permmāḍirāya by his excellent office duty. V. 16.

25-26. Wife of the minister Canda of widespread fame Jākaladēvi the modest and charming, devoted to her husband, the mine of lofty pomp, Pārvati in human form, Lakṣmi with her beauty and sportiveness, and the (mother) earth of self-respect, became famous on earth. She had obtained sons by her meritorious deeds. V. 17.

26-27. Sōvarasa, going by the name of Bāḷa, famous by his virtues, the store of valour like that of the enemy of elephants, pure on account of his lofty merits, and having four human objects for his ornaments, was born of Jākaladēvi endowed with good conduct and virtues, and her husband the well-known Heggaḍe Candrama, whose fame had gone to worship the protectors of the quarters. V. 18.

28-29. Famous Sōvaṇa, the gold case to set jewels in the form of virtues, of whom people were saying that the name " Bāḷa " the play of his vast modesty, was an ornament to the earth. possessed purity so as to attract

the respect of the splendid five hundred Brāhmaṇas of Iṅgaḷēśvara by his magnificience and by his being the birth-place of religion. V. 19.

29-30. Bāḷa-Sōma caused to be constructed the trikūṭa so that people on earth may praise it; the trikūṭa: that was as it were to the earth the white umbrella of new pearls in the form of his fame, which was praised by people on earth, which was shining at the centre of Iṅgaḷēśvara, which was the cause of abundance to his race, and which spread his merits. V. 20.

31-33. The glorious place trikūṭa of Somēśvara as bright as...was beautiful at the center of Iṅgaḷēśvara as if it were the pith and marrow of the three vēdas [as is the sun] as if it were the embodiment of the three powers (śakti), as if it were the merit lovingly obtained by the people of the three worlds, and as if it were the prosperity of the race of Bāḷa-Sōma. V. 21.

33-34. People on earth are describing Bāḷa-Sōma saying Sōma is merit incarnate, Sōma is the ocean of modesty, Sōma is dear to the good, Sōma is engrossed in religious observances, Sōma is dear to his relatives, Sōma is a Vaiṣṇava, Sōma is talented, Sōma is the resort to virtues, and Sōma is God. V. 22.

35-37. The sage Kumāradēva, the lord of Kīrti-Lakṣmi, the Ācārya of Kēdāra-mahāsthāna of Vijēya-nagara (Bijapur) was the best of sages, store of religion, a blameless one, the disciple of Maleyāḷa...lion ...shining on account of the race of Eḷemēla praised by

people on earth. That sage was the desire-yielding tree to the mendicants, the home of the learned, the birth-place of Vāṇi (the Goddess of learning), and store of knowledge and famous good path. He was happy in giving alms, and was the resting place for the learned. Vs. 23-25.

37-38. What of words? It is a wonder that Kedāra of Vijēyanagara was a desire-yielding tree to the earth....... V. 26.

38-39. Hail! While Kalacūrya Bhujabaḷa-cakravarti Rāya-Murāri-Sōmēśvara was reigning with an ever increasing prosperity so as to endure as long as the moon, the sun, and the stars last:

39-40. Because of the uttarāyaṇa saṅkramaṇa holiday on Thursday the 10th of the first half of Puṣya, Durmukhi saṁvatsara 1099th year of the Śaka era:

40-43. At the request of Sōmidēva-daṇḍa-nāyaka, the glorious and great minister and general, Rāya-Murāri-Sōvidēva granted with all obeisance and pouring of water the village Asagabāḷa near......twelve in Tardda-vāḍi one thousand for the bodily and theatrical enjoyments of Daśa-Sōmanāthadēva of Iṅgaḷēśvara with one thousand houses, for the repairs (of the temple) and for giving food to sages.

43-44. This Bāḷa-Sōvarasa taking its price left his ownership of aṣṭabhōga, and tēja of the village Baḍaganūru in that Hebbāḷu twelve in favour of his God.

45-46. The glorious and great minister and general Sōva-daṇḍa-nāyaka together with the lord of Hebbāḷu

granted with all obeisance 100 mattaras of land to the north of the boundary to the west of the road to Niḍagundi, to the east of the garden land called Mūlige, to the south of the lake, and to the north of the boundary of Hebbāḷu.

46-47. That Bāḷa-Sōvarasa with the consent of the leaders (mahājana) of Iṅgaḷēśvara granted three mattaras of Bharaṇada-kōla-pari-saṅku from Mudeya-geyya-vuvaṇa.

47. Jāmagavuḍa......mattaras of Bharaṇada kōla-parisaṅku from the naturally irrigated fertile soil.

48-50. The thousand people granted a site for building a house to the south of Kariraderi, to the west of the Jain temple in the lane, to the north of the narrow lane ... (ekkasandi) of Candaṇagere, and to the east of the lane; three shops......; the oil-mill (gāṇa) together with a site for a house to the east of āḷada-kaṭṭu ; a place for stack to the west of......gate of the plot (baḷa) on the east ; ...... the tax on imported articles : one māna on the sold ......, one māna on pepper. 10 on betel-nuts, 10 on joggery, 5 palas on......, and 5 palas on sugar.

51. The authorities granted 50 leaves on one bundle, and 21 on a head-load, ...and 200 leaves on one bundle brought on pole (placed on shoulder) and placed there.

52. The assembly of oilmen granted one spoon on each extraction......granted......from each shop every year for the betel leaf of God.

53. The Arasas granted one residence in the

money-lender's (sāligadeṟe) lane for the God's maid-servant (aḍḍāḷe), and the assembly of the guilds granted one——for the—pure——of God.

54. Bāḷa-Kemmarasa, Mallarasa, Sōmarasa and Māgarasa granted 2 Ha gadyāṇas each informing the seṭṭis of their lane.

55-57. Bāḷa-Sōvarasa having washed the feet of Jñānarāsi-paṇḍitadēva conversant with the eight forms of yōga, namely yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhyāna-dhāraṇa-samādhi, who had conquered the God of love, who was like the sun to lotuses that were the pure, who was shining with titles Guru-kul=ōddharaṇa etc., and who was the Ācārya of glorious Svayaṁbhu-Kēdār-ēśvara of Vijayapura, the southern Vāraṇāsi.

58-59. He who maintains this grant shall attain the merit of giving in charity a thousand cows and a thousand gold coins to a thousand Brāhmaṇas that have gone to the other end of vēdas on the banks of the Ganges, at Vāraṇāsi and at Kurukṣētra.

59. He who does away with the grant will incur the sin of destroying a thousand cows, and Brāhmaṇas well-versed in vēdas on the Ganges, at Vāraṇāsi and at Kurukṣētra.

59-60. He who takes away the grant made either by himself or by another is born as a worm in ordure for sixty-thousand years. V. 27.

60-61. This bridge of religious merits is quite common to kings, and should be observed by you in

proper times. Rāmabhadra is thus begging of all the future kings again and again. V. 28.

61. Sagara and many other kings have made land-grants. He is then the recepient of the fruit who when possess the land. V. 29.

Translation of the top line.

This inscription has been incised by Rēvōja the son of Hōdaḷa, Rāmōja, who has obtained a boon from Goddess Sarasvati, who is the son of Mallikārjunadēva, who is pure by his birth in Kāsyapa-gōtra, who has obtained the favour of Śāradā, and who is the worshipper of glorious Saṁsthānadēva.

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Inscription No. 15

1. A bow to Śaṁbhu the prime pillar to the beginning of the city of three worlds beautiful on account of chowrie in the form of Candra that kisses his lofty head. V. 1.

1-2. Success to that Boar the manifestation of Viṣṇu, that agitated the ocean, and on the top of whose lofty right tusk rested the earth. V. 2.

2. Success to the permanent and fleeting sentiments and gesticulations, and grace of dancing of creeperlike eyebrows of the actor of blue and red complexion. V. 3. A bow to Siva.

3-4. May Prasanna Habbēśvara protect Habbeya nāyaka the store of valour and an eternal ideal; Habbēśvara - whose lotus-feet are caressed by the heads

of men, serpents, and gods, whose conduct is an object of salutation to Viṣṇu and Brahma, who pervades the three worlds, and who is full of happiness. V. 4.

4-5. May prasanna-Bhairava grant the desired object of Habbeya-nāyaka; Bhairava - the great being saluted by the three worlds when he was saluted by gods and Gaṇēndras as their family God, when he was saluted by lords of men pleased, and when he was saluted by lords of serpents in elation. V. 5.

5-6. Habbeya-nāyaka alone was united with all powers, with the power of Habbēśvara, and the great power of Prasanna-Bhairava. V. 6.

6-7. Hail! while the successful empire of glorious Tribhuvanamala Sōmēśvara was famous with ever increasing prosperity as long as the moon, the sun, and the stars endure:

8-9. The ocean causing prosperity became very amusing to the wind like the sportive actions of Bhairava, his eye on the forehead being similar to submarine fire, his twisted hair to coral, his serpent ornaments to ocean snakes, his skull-garland to conches, and ...... (V. 7).

9. It is the birth place of Lakṣmi, heap of coral, collection of pearls, father of the moon, bed-room of Hari, store of gems, abode of nectar, and the girdle of damsel Earth. V. 8.

10-11. Jaṁbūdvīpa was shining in the middle of the ocean, heavenly mountain was shining at the centre of that island, and prosperous Kuntaḷadēśa the glorious Goddess of Bharata to the south of gold mountain was

more beautiful like the hair on the head of lady Earth. V. 9.

11. Because it is Kuntaḷadēśa, it is more beautiful than Madhyadēśa and Kāñcīdēśa. What is the use of saying superior only? Moreover: V. 10.

12. Kuntaḷadēśa equals the hair on the head of lady Earth by such greatness as being enjoyed by glorious people, being bright on account of garlands of flowers on many foreheads. V. 11.

13-14. So famed: In this beautiful Kuntaḷadēśa Beḷuvola is magnificient with places praised as gold flowers and shining as if with gems. In it Koḷanūru is shining on account of its pomp of being a district place and on account of its being the foremost one. V. 12.

14. People praised Riśyaśṛṅga-grāma near Koḷanūru thirty, the forehead mark of lady Earth, is famous. V. 13.

15-16. The history of the place is thus: The three mountains Himālaya, Vindhya, and Kiṣkindha were expansive so as to bound the eastern and western oceans. The mount Kiṣkindha was superior to the others because of the good staying there. V. 14.

They were:

16-17. Kiṣkindha was the resort of Vāli, Māruti, Aṅgada, Sugrīva, charming Tārā, and brāhmaṇa sages such as Mataṅga, Haṁsa, Kapila, Śaunaka, Agastya, and Vibhāṇḍaka's dear son Riśyaśriṅga famous by his conduct. I do not know how to describe Kiṣkindha. V. 15.

17-18. Sage Vibhāṇḍaka versed in all the vēdas and vēdāṅgas was staying on the side of that mountain praised by all, and abounding in bulbous and edible roots. V. 16.

18. All the animals - beasts, birds, and snakes - having forgotten their natural antipathy were living peacefully on the slope of that mountain. Who had performed meritorious acts of austerity for peace like the sage Vibhāṇḍaka ? V. 17.

19. The best of the sages, alone, free from self, the store of peacefulness, became famous having abandoned fruits of all desires except that of mōkṣa. V. 18.

19-20. That excellent sage Vibhāṇḍaka saw Ūrvasi the abode of Kāma in the lotus when he had been to a pool of holy water of the mountain for his bath. V. 19.

20. Immediately after seeing: He of firm mind tottered in his mind, was ashamed of emission, and caught that fluid in a lotus leaf. V. 20.

21. That heavenly damsel took up, after he had concaaled himself, that powerful fluid of the sage as a result of which a son with a horn was born to her. V. 21 Then :

21-22. Soon after the concealed person appeared on the scene that heavenly damsel once again took her Apsaras form and flying up went to her abode. V. 22.

22-26. It was thus: Once upon a time the heavenly dancing girl Mañjughōṣe blinded with love was going hastily to her friends. Not knowing that the sage Śṛṅgi was practising penance she touched him as if she would

do a deer. The sage was wroth with her, and cursed her saying ' since you touched me as if in a picture, be a formless spirit '. She accepted it, and came back, bowed at his feet, and requested of him a boon for her freedom from the curse. You will have a son with a horn by the *vīrya* of the sage Vibhāṇḍaka. Then and then only you will be free from this curse and will get back your apsaras form. While she was thus awaiting that day sorrowfully because of the sage's anger, and joyfully because of her getting a son, her desire bore the expected fruit and she became happy.

26-27. The mother left the child there and went away. The sun was shining with his hottest rays. The earth had become as hot as the red hot iron. When the child was thus exposed to the sun's hottest rays and was sweating continuously Vibhāṇḍaka affectionately went to his son's relief. V. 23.

27-28. By his omniscience he came to know all about the birth of the child. Finding that he was not a worldly being, that he would perpetuate his (Vibhāṇḍaka's) name, and that he was the proper person to fulfill the desires of many persons, he thought of measures to ward off the difficulties in his way. For that he remembered Asvinīdēvas and Indra.

28-29. Immediately after he did so those gods appeared before him and affectionately asked him of his mission. That sage Vibhāṇḍaka told them (his object) V. 25.

29-35. This child is awefully suffering from the

sun's heat. To appease him may you Indra send a rain of nectar, and may you Asvinīdēvas keep him free from diseases. Moreover you confer a boon on me by virtue of which rains will never fail and diseases and epidemics will never visit the place where he lives. They made him as healthy, strong, and happy as Kumāra. The sage then dismissed the gods. (He brought the child to his penance forest, and) performed with the help of the sages there his birth ceremony. At the time of naming ceremony he was named Riśyaśriṅga as he was born with a horn. When he attained proper age Caula and Upanayana (thread) ceremonies were performed, and he taught him the fourteen lores and all the arts. At his place rains never failed and people never suffered from diseases and epidemics.

Dilīpa was the Kṣatriya king of the solar race. His son was Raghu, his son Aja, and his son Daśaratha. The last emperor had no issue. With the advice of his family preceptor Vasiṣṭha he brought to his place the great sage Riśyaśriṅga and performed Putrakāmēṣṭhi sacrifice. By its virtue he got four sons Rāma, Lakṣmaṇa, Bharata and Śatrughna. Rāma and Lakṣmaṇa killed all the demons headed by Rāvaṇa. On their way back to Ayōdhyā they came to tne hermitage of that sage near Kiṣkindha mountain. There they consecrated with their names Rāmēśvara, Lakṣmaṇēśvara, and Hanumantēśvara. Thus the place was the store of countless merits and unequalled in beauty.

35. It is a holy place of great tranquility on earth,

and a home of sages. Now it is a place of heroes since it is the abode of Habbaṇṇa the terror to his enemies. V. 25.

36. Nāyaka of that place, the store of valour and courage lived happily there thinking that that was a holy place, and that it would give him long life as long as the moon and the sun endure. V. 26.

37. Description of locality: The mountain is stretching on three sides and one side is open. In its middle is situated the village at the foot of the mountain. Water is bubbling up and flowing in small quantities. That is a fort built by gods, V. 27.

38. That place is beautiful on account of surrounding trees, multitudes of flowers, fruits, the best of corn in fields, pure water of many ponds, abundant milk, a number of temples of gods and Indra, and people satisfied with all their houses (households) V. 28.

39-40. There :

Whatever was spoken was truth; the object seen was got; beginning of a work was its accomplishment, good ideas entertained was egoism; and their daily actions formed their religion. Such was the accepted custom at Riśyaśringa where the matchless six village-headmen the boundary heroes were shining with fame. V. 29.

40. The six gouḍas held that perseverence of action will bring all religious merit. They acted upto it and observed the vow of attaining fame as the deliverers of four boundaries. V. 30.

41. When Riśyaśriṅga became famous on account of the six gouḍas with countless merits, and when Habbeya-nāyaka was protecting it always, there is no necessity of its description. V. 31.

42-43. Habbeya-nāyaka, the nāyaka to the ill-willed kings and feudatories, the sun to the darkness of heroes, the conflagration to the forests of nāyakas, furious wind to clouds of nāyakas, lion to crores of nāyaka-elephants, Agastya to the ocean of nāyakas, the beloved of nāyakas and a hero is very brilliant. V. 32.

43. Just as a crocodile, a powerful aquatic animal, can destroy even an elephant, a bhēruṇḍa, an animal on earth, as powerful as a crore of people put together, can destroy all animals, similarly strong people say that Habbaṇṇa, a bhēruṇḍa to the battle of violent enemies, is a real bhēruṇḍa on account of his strength. V. 33.

44. When people ask 'who is the best hero among the warriors of Kuntaḷadēśa praised on earth, who is the hero to subdue the pride of those wicked persons the heads of the profligates, and who is the hero to put down those heads of the profligate men facing him?' the heroism of Habbeya-nāyaka a check to the lewd persons becomes formidable. V. 34.

45. Who can face a number of thunder-bolts, a tooth of a serpent, Māri bent on destruction, the staff of Yama, and the bow of the great hero Habbaṇṇa? V. 35.

45-46. Will Habbaṇa victorious on battle-field leave thrusting his sharp sabre into the sheath-like mouths of those who not bowing at his feet and not

liking to live by seeking his shelter will come and say 'what can he do'? V. 36.

46. Habbaṇa became famous by capturing horses of not saluting best generals of kings who invading fought with him and fell to the last man. V. 37.

46-47. Koṅkaṇigas faught with him aad fled before him like timid deer when he was using one bow only. He, the brave on battle-field and the winner of battles, got the title Koṅkaṇiga-mriga-bēṇṭekāra (the hunter of deer that were Koṅkaṇigas). V. 38.

47-48. At the place of Habbeya-nāyaka the ocean of virtues praised by the wise, don't speak of a lier, stop the story of a covetous person, don't listen to one running away from the field of battle, stop the words of a coward, don't give ear to a slanderer, and if you like to praise do praise Karṇa and others. V. 39.

48-49. Neither does he ever tell a lie nor does he put up one. He is (ever) truthful and is always pleased with truth. Considering this it is his nature. V. 40.

49. His genealogy: One of the Vaisyas married a Śūdra girl. People called their children Baisara. Thus they became Baisaras. V. 41.

50. In that family was born a girl with Padmini lakṣaṇas. Knowing that Bhairava the subduer of the pride of thieves in the three worlds, once sported amorously with her. V. 42.

50-51. Beauty of that damsel: She was short. Her hair was curly. Her mouth was bright. She had thick eye-lashes. She had growing breasts. Her waist

was slender. Her breath had a sweet smell resembling that of a lotus. V. 43.

51. After some days: The foetus grew slowly exhibiting its signs by her white face, darkness around the breast nipples, crowding of hair on the belly, disappearance of folds above the naval, and fattening of belly and slender body. V. 44.

52-53. God's spermatic fluid being unfailing a son was born to that Padmāvati a woman of Padmini class. He was the best son of Līlā-Bhairava. He became a Māṇḍaḷika governing the country on both sides of the river Malāpahāri and the mountain. Many born of that line had auspicious signs of body like those of elephants, and were famous for their blameless and constant charity.

53-54. Who can have Maṇḍaḷikāgraṇi Mallidēva's prowess of becoming a famous king, of being Mahēśvara to that fickle Kāma, of being a giver without being asked, of being the only hero on earth, of obtaining virtues by countless heroic deeds and of being a preeminent hero among kings. V. 45.

54. Lofty maṇḍaḷika Bammidēva. V. 46.

55. Will he in silence let go the confronted enemy without routing them? He is causing the enemy to fly in all directions. He is a flour mill to grind wheat in the form of his enemies. He is a banner flung (free) to the heroes. V. 47.

That sportive Bhairava was the family and home-God to all his relatives.

55-56. His son Bācahuli became the great lord

of Riśyaśriṅgi the store of glory. Of his sons Hiriya-Habbeya-nāyaka was preeminent, store of lustre, and famous. His elder brother Bācahuli whose fame was praised on earth was the best of heroes on earth. V. 48.

57. Bācahuli was the father of Habbeya-nāyaka the conqueror of enimies by his valour. Is the virtue of a hero then great in the case of Bācahuli ? V. 49.

57–58. Virtuous Bāciyakka was the wife of Bācahuli of unequalled fame. Her son Hiriya-Habbeya-nāyaka was the ocean of truth. That hero's wife was excellent Tondiyakka. Her son Bācahuli's wife Balliyakka could not be equalled by any. V. 50.

58-59. If one is to give birth to a son one should get a son equal to Habbayya born of Ballavve. If a woman is not bringing forth children will the king punish her for her barrenness ? V. 51.

59–60. Habbeyanāyaka the store of valour was famous everywhere, since it was believed that the (people on the) earth would be safe in his friendship. Malliyakkanāyakiti the wife of Habbeyanāyaka was captivating his mind by her virtues, who on earth will not praise her fortune ? V. 52.

60. When her husband was Habbeyanāyaka, and when her son was eminent Bācayya praised on earth, who will equal virtuous Kāḷavve in her devotion to her husband ? V. 53.

60-61. The whole of the earth is praising famous and virtuous Habbeyanāyaka putting down the pride of titled persons with his powerful arrows, giving the de-

sired things to the mendicants suffering from want of money, protecting God to the seekers of his shelter through fear, and the abode of men of letters. V. 54.

61-66. So famed : Hail ! While glorious Habbeyanāyaka was enjoying happily the wealth obtained by the strength of his arm - Habbeyanāyaka, the nāyaka-gem placed on the heads of all nāyakas, ...the fragrance of musk, interested in listening to the stories of heroes, abode to servants, Karṇa in giving alms, lord of the damsel of victory, free from fear and covetousness, Drōṇa in the lore of bow (and arrows), complete satisfaction with the seekers of his shelter, powerful wind to the clouds of enemies, pleasing to the mind of the good, adamentine cage to the seekers of his protection, elephant in the quarters to the enemy nāyakas, sūtradhāra in making the headless bodies of wicked nāyakas dance in a company having broken their long bones because of their angry words without being silent, breaking open the skulls of titled nāyakas, a spear to the heart of fickle nāyakas, protector of the coward nāyakas, Karṇa in truth, Garuḍa in enterprises, the worshipper of the lotus-like heavenly feet of glorions God Bhairava, the incarnation of blue and red Rudra, whose feet are touched by jewels in the crowns of saluting gods, demons, serpents, Kinnaras, Siddhas, Vidyādharas, and Indra, and plunderer of enemy countries :

One day he was listening to the stories of heroes not desirous of any help and sayings about them as he himself was a hero not desirous of any help from others.

66-67. Glory does not go with family tradition though inscribed on a stone tablet. Lakṣmi resorts to a sword, and the earth is enjoyed by a hero. V. 55.

67. She discards a weak man and goes to a strong one. There is no limit to the earth, and she is enjoyed by a hero. V. 56.

67-70. These and many other sayings applicable to his own valour were told by the learned. The purport of all these was caught by his mind as he was the best among the learned. He said 'merit is the first among all fortunes; and consecration of Īśvara is the very first among all merits. All merits will be obtained one after another following that merit. Again if images are consecrated names of those gods will be famous. But he who consecrates Īśvara becomes Īśvara himself. He obtains the name of that God. One should know this. Temple can be built with wood, brick, or stone. Each sort of temple in order brings thousand times more fruit.' With this idea he thought of building a temple and kept apart (took out) his own wealth and means of subsistance.

70-71. At the firm place Riśyaśriṅgi Habbeyanāyaka built a beautiful temple with stone and set up Habbēśvara. V. 57.

71-72. Excellent Habbeyanāyaka became famous on the face of the earth having built a temple to Prasanna Bhairava and set up his image. V. 58.

72-78. After consecrating Linga, with a purpose of creating means of subsistance, on Monday the 15th

day of Puṣya Viśvāvasu saṁvatsara 1109 of the śaka era auspicious on account of uttarāyaṇa saṅkramaṇa and vyatipāta, the village headman at the instance of Habbeyanāyaka granted four mattaras of black soil from the horse-parade ground in the presence of the (ācāryas of) five maṭhas having worshipped the feet of six gāvuṇḍas at the hands of Caṭṭagāvuṇḍa, the son of Tējigāvuṇḍa and having worshipped the feet of Vāmaśakti the Ācārya of the place and having poured water, for the bodily and stage enjoyment, daily offering of food to God Habbēśvara and for the repairs of the temple. That Caṭṭagāvuṇḍa granted one mattara of land from his own black soil for the maintenance of a constant burning lamp before that God. Mallavve the hiriya (first) nāyakiti of Habbeyanāyaka and the daughter of Caṭṭagāvuṇḍa set up and consecrated glorious Umā-Mahēśvara in that temple to God Habbēśvara, and granted one mattra of land from that very black soil for the daily food of that God. Boundary for this land of six mattaras: from the black soil to the south of land pertaining to Mūlasthānadēva, to the east of land belonging to merchants, to the west of land owned by Bācagāvuṇḍa. And stones marked with liṅgas are fixed on the four sides.

78-79. Habbeyanāyaka granted this (land of) maintenance to Habbēśvara temple with good mind and respectfully when the excellent six gāvuṇḍas of Riśyaśriṅgi, the ācārya of the temple, eight brahmacāris, and the great persons had assembled and were singing (his praise) joyfully. V. 59.

79. Seeing that grant, Habbeyara Dāseyanāyaka had an inclination of a grant. Consequently he granted two mattaras of black soil from his landed property for the worship of that God Habbēśvara.

80. Garuḷageyara Madukaṇi granted one mattara of black soil to the west of land from his own landed property for the worship of God. And Kāvagāvuṇḍana Bācigāvuṇḍa, one of those six gāvuṇḍas, granted from his own landed property one mattara of black soil to the south of Baḷḷahāra to that God.

81. Again Tippagāvuṇḍana Sātigāvuṇḍa of those granted one mattara of land from his Visaṅkāṇiya baḷa adjacent to Gūgeya-bāgi on the west, and to the north of the road to Santa for the worship of that God.

82. And Haḷiyatara Bammayya of those granted one mattara of black soil from his own landed property for the worship of that God. That Bammayya granted one house for maṭha (school) from his rent free land adjoining the temple. On the south the length of the building of the temple is the length of the grant-land from his building plot, and twelve cubits is its breadth.

83. To denote the boundaries of the open space and the house stones with marks of liṅga are fixed in four directions. And Karuvara Kallaṇa of those granted one mattara of black soil, Handi-geyya-sthala from the first plot in his Visaṅkāṇi land for the worship of God Habbēśvara.

83-87. Inspired by that grant: Hail ! Five hundred swāmis of Ayyāvoḷe truthful and pure adorned with

many virtues recorded in five hundred inscriptions famous on earth, possessing threefold courtesy, born in the line of Baḷadēva-Vāsudēva-Khaṇḍaḷimāḷēndra, that had obtained a boon from Goddess Durgā, glorious Jaya ......yyaseṭṭi the emperor of stipulation, and Sōviseṭṭi leading the seṭṭiguttas of six hundred and eight (eraḍaṟunūṟaṟeṇṭu) cities, all (seṭṭis) of the place (Ṛṣyaśṛṅgi), and retail merchants assembling, seṭṭiguttas of three thousand and four towns, titled people, writers, gavares, gātrigas-the fifty tenants, and all the nakharas of various countries assembled (bayasaṇige) at the temple of Habbēśvara at Hirisiṅgi granted sixty oxen to continue free from taxes as far as the four oceans on all things like pañcavaṇṇige, betel-nut, pepper, corn etc., with the pouring of water to the ācārya of the place Vāmaśaktidēva for the ceremonies of God Habbēśvara.

88-90. Again on that day the nakharas of Hirisiṅgi granted one hāga from each shop for the auspicious day celebration in Caitra of God Habbēśvara ; and one hāga from each shop for the holiday celebration of pavitrārōpaṇa. The corn measurers coming to that place to measure corn granted one baḷḷa of paddy collectively ; and seven varavaṇas for one hēṟu. The betel leaves sellers granted (the right of) hundred leaves on one load for the maintenance of betel leaves to that God ; and on one head-load fifty leaves. The fifty oil-men granted half a spoon (soḷasu) on each extraction of all mills checked by themselves for the ever burning lamp

before that God, The six gāvuṇḍas are to supervise the collection of taxes of one haṇa on Aruvaṇamana-pareya mattara and a half on......raḷa mattara, and are to maintain this gift dutifully.

91-93. Hail! Glorious Sirikumāranāyaka the merchant-prince (vaḍḍavyavahāri) with all his titles, Ravināyaka, Kāṭūra-nāyaka, Baḷḷāra-nāyaka, Saṅgināyaka, Rāmadēvanāyaka, Padapanāyaka, Maṇavāḷaseṭṭi Eḷinambiseṭṭi, Maleya...seṭṭi, Koṇḍa-nambiseṭṭi etc. the chief merchants from Lāḷa, Maleyāḷa and other different countries assembled at Hirisiṅgi on account of its importance and each granted one hāga.........for the worship of Habbēśvara installed by Habbeyanāyaka the eldest hero of the country.

93–94. This bridge of giving grants is common to all kings, and (is to be maintained) by you from time to time. Rāmachandra again and again begs (this) of all the future kings. V. 59.

94–95. To those kings either of my line or of other dynasties like Harivaṁśa who maintain this grant of mine, I keep my folded hands on my forehead. V. 60.

95. Many kings Sagara and others have made land grants. The fruit goes to him to whomsoever the land then belongs. V. 61.

Which is more meritorious gift or its maintenance? Maintenance is the reply. By gifts one goes to heaven. Maintaining it brings eternal position. V. 62.

96. It is very easy to give away what one possesses, but it is very difficult to protect another's

(deposit). (Therefore) between gift and protection the latter is more meritorious. V. 63.

He who takes away the land grant made either by himself or another will be born as a worm in ordure for sixty thousand years. 64.

97. Those who take away God's wealth will be born as black serpents dwelling in the hollow of trees in the forest of Vindhya mountain or in waters. V. 65.

97-98. Hail ! Pure......wealth belonging to God and his gaṇas......to the abode of Vaivasvata, and with all his kinsmen will go down to hell. V. 66.

98. May he, who maintains this......, get long life and great fortune. This inscription preaches on earth that the sinful person, who without maintaining this gift takes it away will incur the sin of killing at Kurukṣētra and Vāraṇāsi seven crores of the best of sages, cows, and Brāhmaṇas reciting vēdas. V. 67.

100. Vāsummati the best of the good described the loftiness and greatness of excellent Riśyaśriṅga under the pretext of composing the inscription in modern Kannaḍa. V. 68.

The inscription is incised by Sātōja the grandson of Candōja the emperor of sculptors on earth. May great glory and auspiciousness attend.

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Inscription No. 16

1-2. May glorious Narasiṁhadēva able to protect the three worlds protect the race of his excellent devotees,

Narasiṁha - who has adamentine and sharp nails to tear open the mountain of expansive hard and fierce heart of the lord of demons (Hiraṇya Kasipu), and whose pair of lotus-like feet are rendered brighter on account of the new jewels on the heads of all the (saluting) gods. V. 1.

3-4. Brightly appears to the eye the ocean in which pearls are scattered by a number of waves caused by the agitation of hands of crocodiles struck with the tusks of elephants coming in confljct with devil fish and moving tortoises, and whose swelling and loud roar, terrific on account of the striking of masses of foam flying up high, surpassing that of clouds. V 2.

4-5. Girdled with that ocean, expansive, and shining on account of the best things, and containing assemblies of the learned, famous, and proficient in all arts, Jaṁbūdvīpa is shining. V. 3.

At the centre of that Jaṁbūdvīpa :

6-7. The great golden-mountain (Hēmācala) appears beautiful to the eye shining with lustre of its crores of peaks containing various bright gems, containing multitudes of gods haunting the places, fragrant with sweet smell of clusters of flowers dropping down from mandāra trees, and containing valleys charming on account of low and praiseworthy tunes proceeding from the handsome lutes of Vidyādhara damsels. V. 4.

7-8. On the south of that mountain shines Bharatakṣētra, the abode of Lakṣmi, charming on

account of the learned, the good, and the proficient in all the āgamas and arts. V, 5.

The ornament to that Bharatakṣētra :

8-9. Beautiful on account of wealthy persons, charming on account of flower clusters, ornamental and shining on account of heaps of best articles is Kuntaḷadēśa equal to the hair of lady Earth. V, 6.

9-10. Virtuous and valorous Bhillamadēva, the lord of the earth, is protecting that Kuntaḷadēśa with the strength of his massive arms. V. 7.

10-12. Bhillamadēva the best in the Yadu race, united to the glory of valour, whose lotus-like feet were saluted by a number of enemy Kṣatriyas, held on his violent, famous, and massive, clublike arms, shining on account of beautiful mayūra flowers, shining and more beautiful on account of the new gems, the circle of the earth bounded (on all sides) by the four oceans, V. 8.

12-13. King Bhillamadēva was a very powerful spear to the head of Māḷava (king), Indra's thunderbolt to the lofty mountain that was Varāḷa (king), lion to great elephant that was Kaliṅga (king), violent roaring of clouds to the group of swans that were Gūrjara, Cōḷa, Gauḷa, and Pāñcāḷa (kings), and God of death to the flashing Aṅga, Vaṅga, and Nēpāḷa (Kings). V. 9.

13-14. The name of Pēyiya became known. He was an intoxicated bee sporting in the pollen of lotus that were his (Bhillama's) feet ; and he was a saw to cut down the wood that were his cruel enemies striving in fierce battles. V. 10.

14-15. The horseman (cavalier=sāhaṇi) Pēyiya was of immense valour. To the irresistible enemies confronting he was the fire of Hara's fire-eye, the force of thunderbolt, the roaring conflagration, the serpent pursuing and biting, and Kāḷakūṭa causing terror to the worlds. V. 11.

16. Possessing immense fame and wealth, and giving wealth like Rādhēya to the mendicants, lord Pēyiyasāhaṇi took the name Rāya as if he were Paṭṭasāhaṇādhīśa. V. 12.

17. That general, champion wrestler of cavaliers, was famous as a spear to the heart of enemies, a Rāhu by his arms giving pain to the moon that were enemy kings, and a desire-yielding-tree to all the learned. V. 13.

18-19. To the enemy heroes confronting him on the battle-field the power of the arms of famous Sāhaṇimalla (champion wrestler of cavaliers) was Durgā the destroying deity, violence of a demon, lump of poison, the force of a ferocious lion, the fierceness of a thunderbolt, the angry vehemence of God of death, and the fire of Mārāri's eye on his forehead. V. 14.

19-20. Famous Tarda-vāḍi country is an ornament to Kuntaḷadēśa. In it Muttage agrahāra, praised by people on the earth, prosperous, beautiful, and famous, appears more so on account of great Brāhmaṇas engaged in sacrifices, (teaching) vēdas, vēdānta, and purāṇas. V. 15.

In that great agrahāra:

21-22. Lord Kaihiseṭṭi was a man of matchless

good conduct, of wealth of self-respect, the only relative to (people on) the earth, the desire-yielding tree to the good, the sun to the lotus that was his race, and a man ornamented with a multitude of virtues so that the earth praises him alone as its friend. He became famous straightway as long as the sun and the moon endure. V. 16.

22-23. His wife Kāmiyavve the virtuous attained eminence. She was a diligent in the worship of Gods and Brāhmaṇas, pure on earth, born in a Vaisya family, and heard much on earth. V. 17.

23-24. Three sons Cauḍiseṭṭi, Nācaṇṇa, and Mādhavaseṭṭi were born of them both. They were continuously praised for their gifts, and were the abode of great self-respect. V. 18.

24-25. The wife of Chauḍiseṭṭi famous on earth was Cauḍiyakka the pure, the virtuous, and the praised one on earth. That unsurpassed lady became famous on the earth by her chastity. V. 19.

25-26. To the same couple were born the famous sons Kaihiseṭṭi, Malliseṭṭi honoured by all people on earth, and Lakkhiseṭṭi of matchless intellect. V. 20.

26-27. Malliseṭṭi the bright moon to the ocean of his family is shining by spreading his fame to the ends of quarters, protecting the groups of good Brāhmaṇas, and building lofty temples to gods. He is praised by people on the earth. V. 21.

28-29. He is shining (by his merits as) the charming person by his distinct lores, the bee in the lotus

in the form of the feet of Viṣṇu (Aṁburuha-nābha), the person of excellent conduct, the best of the learned with a tranquil mind, and the person born in an excellent race. V. 22.

29-30. His wife Mādēvi was famous as saluted by all the people on the earth. To them both was born famous Śaṅkarārya of immeasurable generosity, and the best of the learned. V. 23.

30-31. Śaṅkarārya was the tranquil dear son, the bee longing to sport in the pollen of lotus of the two feet of Narahari, the lord of lady Fame resembling the full moon (giving) pleasure to the milky ocean full of hoar-frost (raised) by the heavenly elephant, engaged in protecting the distressed. V, 24.

32-33. On the face of the earth Śaṅkarārya is equal to mountain Mēru (Sutrāma-naga) as he is worshipped by his friend (as the mountain is the best in its race), as he is an abode to the learned (as the mountain is an abode to gods), and as he is a desire-yielding tree to those who come to his resort (as the mountain has trees giving resort to gods). V. 25.

33-34. Śri-Śaṅkara-swāmi is praised on the earth as the desire-yielding tree to the company of the learned and the best Brāhmaṇas whose mind is full of literary material and that pertaining to rasa and vēda, whose lerning is a mirror to the young lady Sarasvati, whose good speech is like tne pearls in the milky ocean, and whose tongue is a seat for literary works. V..26.

35-37. Hail! The resort of all worlds, lord of the

earth, the over-lord of great lords, the supreme lord of Dvārāvati the best of cities, born of the race of Viṣṇu, the sun to expand the lotus of the race of Yādavas, a spear to the heart of enemies, the champion of Māḷava, a goad to the elephant-like Gūrjara king,......, Nārāyaṇa among kings, and heroic emperor Bhillama.

While his kingdom was becoming famous with ever increasing prosperity as long as the moon, the sun, and the stars endure:

37-38. While he was ruling peacefully at his capital Tenevalage entertaining himself in diversions of pleasant talks: The dependent on his lotus-feet:

38-42. Hail! Pēyiya-sāhaṇi, the glorious chief minister, the head of seventy-two envoys, major general of cavalry, lord......all, and Pōḍeya-rāya with all his titles, and Malleya-sāhaṇi the chief minister, the general, the maṇḍaḷika, the brahma-rākṣasa among cavaliers, dignified one, breaking in an unruly horse, God of death to enemy army, and Karahatthamalla, listening to the religious instructions of Śri-Śaṅkarasvāmi the worshipper of the heavenly and lotus-like feet of God Lakṣmī-narasiṁha.

42-45. Hail! At the request of both of them on account of the auspicious day of uttarāyaṇa saṅkrānti Monday, the 1st day of the second half of Puṣya Saumya saṁvatsara, the third year of the glorious and heroic emperor Bhillamadēva granted with pouring of water for the three sorts of enjoyments Bivapura, the eastern village among the thirty within Muttage thirty to God

Lakṣmī - Narasiṁha set up by Cauḍiṣṭṭi the glorious and great merchant at Muttage agrahāra worthy of all salutations.

The inscription is incomplete. The poetry in it is classical in style.

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Inscription No. 17

1-2. Reverence to Śaṁbhu, the foundation pillar for the creation of the city of three worlds, beautiful with a cowrie in the shape of the moon which kisses hiṣ lofty brow.

2-5. Mēru-mountain like the head is situated at the centre of Jaṁbu-dvīpa; Bharatakhaṇḍa is on its south; and in it is Kuntaḷa. In that bright Kuntaḷadēśa Tarddavāḍi country looks beautiful to describe which is beyond (my) imagination.

5-7. The thirty-six villages in that district are likẹ the looking-glass for the lady earth to see her face in. If Kiri-Iṇḍi is considered, its greatness and prosperity throw into background the capital of Dēvēndra. V. 3.

7-8. Bhagīratha (first) pleased Hara very much, and then Sagara brought the heavenly river for his own use. Similarly a sea came to Kiri-yindi with great pleasure. V. 4.

9-10. A heavenly sage with increasing virtues came to .... The place is called Karkaṭakāṅka-vaṇḍi. V. 5.

10-11. There were Agnihōtris (keẹpers of fire) engaged in tne performance of their rites, their chaste

wives indulging in the good of their husbands, and bringing water-pots in their hands. V. 6.

12-13. Certainly the sight of Kiriyiṇḍi was bright with reading of vēdas, śāstras, logic, vēdānta, smṛti, purāṇa, poetry, and philosophy day and night. V. 7.

14-15. The Indi country was beautiful with the temples of Hari, Hara, gods, Arhanta, Buddha, and the multitude of sages, Jain munis, and Buddhist monks. V. 8.

16-19. Kiriyiṇḍi appears beautiful on earth on account of the surrounding young mango trees and parrots, large number of creapers and bees, lakes full of flowers, and paddy fields, multitude of Śiva temples, and cuckoos, expansive sugar-cane farms, and rows of betel-nut gardens.......... V. 9.

20-21. The lords of the place were born in the Śrīvatsa-gōtra and were like the sun to the day lotuses. Their names are Sōvarasa, lord Kēśirāja, and Bammarasa. V. 10.

21-22. In depicting their genealogy if one says that they were born of......famous on earth, it is impossible for the poets and musicians to praise and describe them. V. 11.

23-26. Virtuous Bammarasa, the follower of Manu-smṛti (Manu-mārga) was born of lord Boppadēva-the ocean of modesty - and his wife Laccavve, the ornament to the race of Brahma, and the desire yielding tree of boundless generosity, who was born of virtuous Kāḷimarasa, the home of Brahmin race, and his wife Nā......usivve: V. 12.

26-27. Sōmayya and Vōmayya of pure conduct, looking to the interest of others, were born of the glorious lord Mādirāja and his glorious wife Jakkaṇabbe. V. 13.

28-29. Nācirāja, the lamp of the race, stays at Iṇḍi like a lotus in a lake, like God Kṛṣṇa in ocean (of milk), as a permanent forehead mark to the indifferent. V. 14.

29-30. Bandinātha, the black-necked God, wearing the moon (on his crest), stayed here thinking that the place of Kiriyiṇḍi was the best of the sixty-eight holy-waters. V. 15.

31-32. The priest of that God Candracūḍa was the glorious sage Candrābharaṇa, excellent among sages, a movable desire yielding tree to the mendicants, and well-versed in Śivāgamas. V. 16.

33-34. In that Kiriyiṇḍi : Lo! In the family of Dōḍaradāsa was born Sōmayya. His virtuous and chaste wife was Hollavve a jewel among ladies. V. 17.

34-36. To these two were born Cīlayya like famous Cillāḷa praised on earth, and Vōla and Kēta praised by poets. V. 18.

36-39, The three principal persons, king Jaitrapāḷa the foremost among kings, having a title (aṅka) Lakṣmīdēva, a courageous person on the battle front, brave even though in the flight of his followers (nere=help, neighbour), and his (two) followers the brave commanders of the horse glorious Saṅga and Toṅga, were famous as if these were the three Puruṣas. V. 19.

39-40. The sixty residents of the place famous on

earth, and Bammarasa, Kēśirāja the store of self-respect, and Sōma the moon to the ocean in the form of Jaināgama, were the donors of the place free from tax. V. 20.

41-43. Hail! While Jaitrapāḷa the emperor by virtue of his valour, Yādava Nārāyaṇa, was reigning at his capital Dēvagiri indulging in recreation of pleasant conversation : On Wednesday the fifth day of the bright half of Puṣya Naḷa saṁvatsara Śaka 1119 :

44-45. Dōḍara-Cīla after getting irrevocable promise for the grant lovingly from all these gave (it) to Munichandrābharaṇa with pouring of water having washed his feet. V. 21.

45-46. Dōḍa-Cīla of lofty intellect granted with pouring of water a house twelve cubits in length, and twelve mattaras of fertile land to God Bandēśa. V. 22.

47-48. The three principal persons and the eight lords poured water with all obeisance saying that they would maintain the grant of the land and the house. V. 23.

48-50. The young Manu-Viśvakarmas Kētōja and Bammōja incised this inscription. Who will not be pleased when it is said that famous and graceful Sōma composed this in excellent style (sātiśay-ōktīyoḷe). V. 24.

50-51. He who takes away the grant made either by himself or others will be born a worm in ordure for 60,000 years.

52-54. He who infringes this grant (kaygaruvaṇa) will have killed these cows taking this sword and will

have drunk their blood to his fill with the cavity of his hands, V. 26.

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Inscription No. 18

1-7. Bow to Śaṁbhu, the prime pillar to the beginning of the city of three worlds, beautiful on account of the cāmara-like moon that kisses his lofty head. V. 1.

2-6. May (that) glorious Bhāvasiddha give a boon to the earth and protect us having made an ever increasing gift to the village with great joy so as to last as long as the moon, the sun, and the stars endure, and having filled the earth with his pre-eminent fame and his pomp resting on greatness. V. 2.

6-12. Hail! While Siṅghaṇadēva, the valorous emperor, the resort of the whole world, the lord of the earth, the great king of great kings, the supreme lord, the supreme lord of Dvārāvatīpura, the joy to the lotus bud that was Yādavakuḷa, fish-hook to the throat of enemy kings, the hero to subdue the pride of Māḷava (king), a long spear to the enemy kings, fever of fear to Gūrjara (king), a quarter-elephant to the enemy, and an adamentine cage to the seeker of shelter, was ruling with all his excellence his victorious kingdom in its ever-increasing prosperity.

13-14. While he was ruling at his............capital indulging in happy and conversational entertainment having obtained possession of the whole world: The dependent on his lotus-feet:

15-18. This Sahadēva of unimaginable valour was the destroyer of tne Māḷava kingdom, the lion to the elephants in rut that were the Maleyāḷa and Ballāḷa kings, the trident in the hand of Kāpāla, Garuḍa to the serpent that was the Koṅkaṇa king, and the sun to the darkness that was Nēpāḷa (king). V. 3.

18-20. In Karhāḍa two thousand the ornament of the earth, and in (the sub-group of) Kaṇaṁbaḍe three hundred Koggaṭanagrahāra was shining forth on the earth. V. 4.

20-24. The excellent (devotee) of the feet of glorious Candranātha:

Look, look at Bhāyidēva! He spent one month in relating the stories in connection with holy devotion. Attend! For two months he was concerning himself in Liṅga with one mind.

In the third month without any doubt and fear he laid siege to heaven with his three eyes to see the top of your twisted hair. V. 5.

24-25. Bhāyidēva saw in form the Śiva-patha, became one with Liṅga by his eight sorts of worship, vows, steadiness, excessive love of Liṅga, fear, devotion, and perseverance, as if they were new to earth. V. 6.

26-29. There are many Gaṇēśvaras near Īśvara, of whom some are smaller than atoms, while some are greater than Rajatādri (silver mountain) and Indrasvēda; some are as beautiful as the God of love, while some are deformed and ugly; some are terror striking, while some

are confidence inspiring (kind); and some have subdued their passions, while some are ever given to sensual pleasures. V. 7.

29-32. Who can describe the full power of .... of Śivagaṇa? For, at the first sight of that power the great aphorisms describing the two forms of Liṅgas Sthāvara (immovable) and Jaṅgama (movable), and crores of animal creations, that destroyer of Kāma will in a moment (half a second) eat it up. V. 8.

The dependent on the lotus feet of Bhāyadēva ;

33-35. Mallidēva the lord of Brāhmaṇas is praised by the people on earth as the store of courtesy, prosperous and increasing, one united with Śiva, the moon to increase the ocean in the form of the good, torch to the race of the best Brāhmaṇas incomparable on account of their pure fame. V. 9.

35-38. ......the lord of Brāhmaṇas bore a cāmara of a lion, a bag, an umbrella, had a horse, a pleasure seat, fortunate ladies etc. ......Who will equal Basavidēva the lord of Koggaṭanūr. V. 10.

38-40. ......Basavarasa will give all that is desired ...... similar to .... V. 11.

40-48. Hail! On Monday the second day of the first half of Kārtika in the cyclic year Manmatha the...... year of Siṅghaṇadēva, with all his excellences, Mallarasayya, the lord of Brāhmaṇas, the great lord of the glorious Koggaṭanūr-agrahāra gave .... in a straight line on the north, to the north of ......, to the west of the road to Sirihaṭṭi, to the east of Kencekaṭṭe, with

salutations and pouring of water for the bodily enjoyment and stage entertainment of God .... and for repairs of the temple.

48-51. Again lord Mallarasayya gave one garden to the north of the road to ...... manāthadēva, to the east of the garden belonging to Siddhanātha, to the south of the stream ...... and to the west of it, for the worship of God Bhāvasuddha.

52-58. Again glorious Dēsiya-daṇṇāyaka Nāgarasa while governing Kaṇaṁbaḍe three hundred punishing the wicked and protecting the good granted 12 mattaras of land to the east of Hañjigevaḍḍe, and to the west of the road to Jiñjilavāḍa, with all obeisance and pouring of water to God Bhāvaśuddha in the presence of Basavarasa the great lord of Brāhmaṇas and the chief magnates, on account of the auspicious day of uttarāyaṇa saṁkrānta.

58-59. And Nāgarasa granted to God Bhāvaśuddhanātha a place for a house ten cubits long and six cubits broad to the west of ...... Jōyisa and to the north of Haradagere (tank of merchants).

61. And ... granted ... oil mill for the ever burning lamp of Bhāvaśuddhadēva.

62-63. All people collected at the fair granted to God Bhāvasuddhadēva Hoṅgara-vīsa. ......

64. ...... for the betel-leaves of God Bhāvaśuddhadēva. ......

65. And all ...... collected ...... to Bhā ......

66. .... ten .... for each Honna. ......

The inscription is damaged at three places and is yet in a good state of preservation.

It is also important from social and religious point of view.

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Inscription No. 19

1-6. Hail! In śaka 1183 Durmati saṁvatsara in rhe victorious reign of the powerful emperor Mahādēva. The sun to expand the lotus-bud in the form of Yādava race, the spear to the heart of enemy kings, the preceptor to establish Tellaṅga king (on his throne), uprooting the bulb at the bottom of lotus that was the king of Māḷava, the goad to the elephant that was the king of Gūrjara, scattering in all directions the kings of Koṅkaṇa and Karṇāṭa, the lord of Dvārāvati the best of cities, and born in the race of Viṣṇu :

The dependent on his lotus feet Jallaṇadēva the mahāmaṇḍalēśvara :

8-15. To God Kallinātha and ...... Mallikārjunadēva at Ainidāla granted at the hands of Maddi ... yala 50 and 100 yōjas of ...... free from taxes for the worship, offering of food to God, ... and a line of lamps. ......

16-17. He who takes away the gift made either by himself or another will be born as a worm in ordure for sixty-thousand years.

17-19. The meritorious person, who maintains this in mind, words or deeds, will. ....

20. Hail in the ... śaka of the glorious king Śālivāhana ...... glorious God Kalēśvara. ......

21. ....

22. Kalēśvara ...... it is above. ......

The inscription is very badly damaged at the centre and lower portions.

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Inscription No. 20

1-2. May Gōpinātha protect us! Reverance to Śaṁbhu, the foundation pillar for the creation of the city of three worlds, beautiful with a cowrie in the shape of the moon, which kisses his lofty brow. V. 1.

2-5. Gōpāḷa-Kṛṣṇa will protect affectionately the one-thousand people, -Gōpāḷa-Kṛṣṇa-who has got charming and excellent lotus-like feet saluted by the lords of vidyādharas, serpents, and gods, whose abode is the ocean of milk, who is the lord of Lakṣmi, and who joyfully plays on his pipe to protect the three worlds, V. 2.

5-8. Iṅgaḷīśvara, the first emporium of the distinguished Tarddavāḍi one thousand, the home of wealth, the birth plaee of fashion, the southern Vāraṇāsi, the famous agrahāra, was......, V. 3.

8-10. The one thousand people were shining forth on the earth on account of their affection, enjoyment, and kindness, on account of their being the home of righteousness and the four objects of man, being the lords of the lady in the form of fame, resplendent on earth surrounded by oceans, and on account of their devotion to preceptors, Gods, and Brāhmaṇas. V. 4.

11-13. In the glorious race of Yādavas Jaitugi, the lord of the earth was the son of king Bhillama. His son was Siṅghaṇarāya, the three eyed God in battle, (the very) incarnation of Viṣṇu, the God of death to the enemy proud on account of the valour of their arms, and the lion to the elephants in the form of his enemies opposing him on the battle-field. V. 5.

14-15. Siṅghaṇa's son was king Jaitugi. His son was king Kannara. His brother Mahādēva, the lord of the whole earth shone forth in the world. V. 6.

15-17. Hail ! While glorious Mahādēvarāya, the glorious Yādava-Nārāyaṇa, emperor by virtue of the strength of his arms, was reigning at his glorious capital Dēvagiri indulging in diversion of pleasant conversation :

17-18. Hail ! On the auspicious day of saṅkrānta and vyatipāta, Friday the new-moon-day of Mārgaśira, Krōdhana saṁvatsara the 1187th year of the śaka era (25th Dec. 1265 A. D.) :

19-20. One thousand people of Iṅgaḷēśvara, protecting all the religions, made a grant with the pouring of water to Gōpināthadēva of Ūrcḍagēri to last as long as the sun and the moon endure for the bodily and stage enjoyments. The grant was as good as that of Janamējaya born in the race of Bharata. V. 6 & 7.

23-24. The means of maintenance granted to glorious God of Ūroḍagēri by these one thousand people was :

25-28. A piece of land 32 spans equal to 75 mattaras in the northern field to the west of the garden land of Mūlasthāna, to the south of Ḍōṇi first flowing

eastwards on the left of the boundary of Vaḍemaṇṇūru, and to the north of garden land granted to Chatra. V. 8.

29-33. The shops were orderly arranged from west to east with a splendid road. The shop of Gōpinātha was more splendid on the east. V. 9.

30-31. The one thousand people granted to Gōpinātha to last as long as the moon and the sun endure the charming mill-stone to the north of the glorious gate. V. 10.

32-33. The fifty oilmen families of the place granted humbly (each) one spoon of oil for the constant burning of a lamp in the temple of the glorious and boon-bestowing God Gōpinātha so as to last as long as the moon and the sun endure. V. 11.

34-35. ......, the officer of customs of Tarddavāḍi one thousand, purchased with gold from lords of lands of Sālavaḍige a piece of land 17 mattaras in measure in the field to the west of Sālavaḍige, to the west of the garden land of Nīlamēśvara, and to the north of the well going by the name of Caka, and gave it by way of grant to the glorious God Gōpinātha of Ūroḍagēri with the pouring of water and with all obeisance.

38-39. The ocean of greatness, Cauṇḍarasa of the surname of Sumbara was born of......rasa and his wife... Mallaḷe of Mudgala-gōtra. V. 12.

40-41. Sumbara Cauṇḍarasa got prepared (sculptured) God Gōpāla so as to be most beautiful on earth, and gave the image to the 100 lords of Ūroḍagēri with a request to protect him. V. 13.

41-44. He who maintains this out of regard attains (long) life and prosperity; and he who disregards and takes it away will incur the sin of the slaughter of a crore of ths best sages and cows. Thus proclaims to this world this stone-inscription. V. 14.

45-46. Distinguished Gōpirāja, the bee to the lotus of the feet of Sadāśiva of distinguished conduct, and he of Hārīta-gōtra composed the text of this inscription. V. 15.

47-48. Salutation oh lord, shining with the conduct of an emperor of yōgis in the form of the glorious 11th incarnation. This gift will be looked after by the glorious one thousand as long as the moon, the sun, and the stars endure.

48-49. This inscription has been incised by Kallōja the son of Ōmabbōja of Maṇigavaḷḷi, and Ramōja the son of Bommōja. Salutation to Gōpinātha.

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Inscription No. 21 a

1. A bow to Śaṁbhu the prime pillar to the beginning of the city of three worlds beautiful on account of the Chowrie in the form of the moon that kisses his lofty head. V. 1.

2-4. ...... Yādava dynasty shines on account of the prosperous empire. ......

4-5. There was living in that kingdom Candradēva, the best Brāhmaṇa of Viśvāmitra race, the very desire yielding tree to the mendicants.

5-6. His son ...... virtue was like the wind on earth the head of all sāmantas. He caused the inscription to be written.

6-7. King Mahādēva had acquired the circle of the earth by his valour. He had uprooted with his broad shoulders ...... mahāmaṇḍalīśas who had crossed the earth with an army of galloping lofty horses.

8. He cut out the group of enemies with his powerful and violent club-like arms. Having conquered ...... on the battle-field he held ...... empire.

9. Having seen his immeasurable strength ... the sun entered the southern solistice.

10. The fire of whose valour ...... The saying of śruti 'water is born of fire' became true.

11. Whose thousand .... the other with his valour. ....

11-12. Once, he was sitting in an assembly of friends, ministers, and chief feudatories. ......

12-14. In great joy and splendour ...... with the lord should have happy staying ...... thought of great religious merit ...... the intellectual giant for the setting up of Liṅga ...... was able to. ....

14. The best Brāhmaṇa born of that race of Vasiṣṭha. ....

15. In that family was born ...... who had kept away the ocean of worldly life with deep meditation of Śiva (Śrīkaṇṭha).

16. Dēvarāja the best of the Gaṇas was wearing ashes on his forehead and had on his neck Rudrākṣa.

16-17. His son had ornaments of ...... and was terror to his enemies ...... arranging the worship of lotuses in the form of the feet of glorious Mallinātha.

17-18. Glorious prince Sōyidēva proficient in all the lores, arts of skill, and games, shines on the face of the earth.

18-19. Sayyamātya ... in disputations, use of arms, lores, Śivāgamas, and vēdas. ......

19. Staying at Catvāri ... dvi-vātākhyapura ... he was by his deep devotion inspired.

20. ...... set up Liṅga ... spreading out fragrance in all seasons.

21. King Mahādēva looking at that ... was pleased very much and granted one village. ......

22. One field in that village and a flower garden near the town (were granted) for all sorts of enjoyments of gods.

23-24. Then the Mahā ...... Sōyidēva ...... on all sides. All the Srēṣṭhis of the city ... the assembly of merchants, eight ...... at the centre of Pūjyapura. Grant made at his lands and advice given for its maintenance... all should expect the royal authorities. ......

25-26. Glorious Sōyidēva-daṇṇāyaka purchased the land to the west of Kudureya kallu (horse-stone) in the land of God ... glorious God Gōvindēśvara, and ... land.

26-28 Hail ! On Sunday the 15th of Vaiśākha, Bahudhānya saṁvatsara, the 1200th year of Śri-śaka he set up gods - Śrī-Tējēśvara, Śrī-Varadāni, and Śrī-Puruṣēśvara, and built the town. Glorious māṇḍaḷika

Mahādēva-rāṇe made a grant of land at Koṇḍiri-naga ... for bodily and stage enjoyments of those gods. Its details :

28-35. Three mattaras of land to the east of the garden of Jōvisa, to the north of the road leading to Ālūr in forty villages ; four mattaras of flower garden in the lake to the west of (that) lake ; ... mattaras ...... hara......Karusagey to the south of Bombaḷḷa ; one so of paddy on 15 oxen loads; 50 leaves on each load ; one spoon of oil on each extraction of oil from mills ; one handful of salt on each basket sold in bazar ; half the income on salt sold in town ; two rent free oil-mills in the town ; cloth produced in the looms of the town is free from taxes ; paddy from the lands of the Goddess and all the property of gods if sold no taxes are to be collected; no taxes are to be collected if whatever things are sold in the religious celebrations of the Goddess. There will be no injustice and barrenness in town. If any bad things and unforeseen difficulties crop up in town the king, the authorities, the headmen, and many of the towns-people are to protect the town and make it free from all afflictions.

35-37. 80 mattaras in Raṭṭagere to the west of the town ; 6 mattaras in Kārakuru ; four mattaras at Ālūr ; one mattara of flower garden near the stream ; 12 mattaras in Gauḍagere ; 16 mattaras in Tambidaḍi ; ... mattaras in Kūṭaji ; 4 mattaras at Dēhūru. ......

The inscription is very much damaged.

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Inscription No. 21 b.

1-2. The marks of worshippers of the Goddess staying at the holy place :

3-5. A truthful, celebate, firmly observing vows, devoted to God Śiva, and forgiving resident of a holy place is worshipped.

5-7. A worshipper void of virtues of bathing in the morning, eating at night, and possessing great religious austerity does not deserve (to stay there).

8-9. Such a resident of the holy place is worshipping the Goddess three times in a day.

10. He is given food and clothing.

10-11. At present he has purchased

12-16. 10 mattaras of land in Raṭṭagere, the land of Guḍḍādēvi from Ghaḷe-land belonging to the desire yielding gem ...... the thirty span handle of wood chopping instrument.

16-18. 7 mattaras to the best drummer; 7 mattaras to the mediocre one ; and 4 mattaras to the last one; two ...... to the village watchman five mattaras were granted.

19-20. To him the physicians of the place granted 2 ma. in words two, at the hands of subjects. He takes up these.

21. At the time of marriage with pouring of water ma. 10.

22. And for the food of milk ma. 4.

22-24. The morning prasāda of the Goddess is to go to the gaṇamaṭha, the midday prasāda is to go to

the worshippers, and the evening one is to go to the residents of the holy place.

25. Liṅga prasāda is to go to..... .

26-31. To him to the present one chatra (conducted on behalf) of the storehouse of the Goddess 6 mattas of Koṇḍiṟivana in Kalakuṟuva; 16 mattas in Taṁbadaḍi. In all 22 mattas for the meals of Brāhmaṇas. 4 mattas Koṇḍiṟivana at Ālūru to Gōvindadēva Jōyisa.

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Inscription No. 22.

1-2. Salutation to Śiddhas. Victory to Jina-śāsana the order of the lord of three worlds that has the glorious, greatly deep, and unfailing emblem of syādvāda. V. 1.

2-3. May Pārśva-jina that has conquered Kāma, and whose feet are red on accouut of the cluster of gems in the crowns of bowing multitudes of gods and demons, give affectionately the desired happiness. V. 2.

4-5. May this śāsana that has pleased the learned by relating Jina-śāsana praised by Jinas shine on the earth as long as the sun, the moon, and the shining heavenly mountain (Mēru) last. V. 3. It (the Jina-śāsana) is thus:

5-6. Mandara mountain is like a pillar at the centre of Jaṁbudvīpa. The portion of the earth to the south of that Mandara is always going by the name Bharata. V. 4.

7-10 In that Bharata-kṣētra abounding in heaps of countless gems: In Vēṇugrāma (Belgaum) the great city beautiful on account of its resort to the sport of Lakṣmi of important kingdom, and beautifying the central part of Kūṇḍi-maṇḍala three thousand, comprising villages, big villages, towns and cities, crowded with people of different nationalities and full of all objects:

10-11. Raṭṭavaṁśa, strewed with group of Kings praised for their fierce valour, was famous on the vast earth as an ornament to the earth. V. 5.

11-12. In the Raṭṭa dynasty the resort to countless merits :

12-17. Hail ! He, bearing all the titles such as the asylum of the universe, the lord of the earth, the great king of kings, the supreme lord, the great holy, the great lord of Kandhārapura the best of cities, having a banner painted with Garuḍa in gold, the sun to the lotus that was the race of Raṭṭas, terrific in battle, sporting in music and dancing, proficient in stringed musical instruments, time (laya) , the various timings (tāḷa) playing on śuddha-sāḷaṅga born of the lotus of the mouth of Paramēśvara and Brahma-vīṇā etc., the musical science of Gandharvas, with his lotus-feet saluted by the multitude of famous siddhas such as Nāgārjuna and others, the adamentine cage to the seekers of his shelter.

18. Whose fame was spread in the world, and who had the form of four armed God :

18-19. Kṛṣṇa of wide spread fame having protected

the earth surrounded by the four oceans by his irresistible heroism became the eternal lord of the empire. V. 6.

20. In the great and vast empire of king Kṛṣṇa Kandhara the terrific maṇḍaḷēśvara of the group of many kings :

21-23. Hail! He, the best of Kṣatriyas, with all titles, and beautified with the titles - the glorious mahāmaṇḍaḷēśvara, the great lord of Lattanūru the best of cities, sounding loudly the musical instrument Trivaḷi, the ornament of Raṭṭa-kuḷa, the hero among Maṇḍaḷikas, the striker at the root, the destroyer of the emblems of birudas etc.

23-24. Kārtavīrya, the strong, the best of kings, was protecting the weak, and was always pursuing and swallowing the strong without any difficulty on the battle-field. V. 7. His son :

25-26. Lakṣmīdēva, the proud hero was the best in Raṭṭakuḷa, was shining with the fillet of earth on his forehead and was crowning the enemy in the capital of God of Death. V. 8.

26-28. The order of Lakṣmīdēva derides Hari, because he protected the earth and appeared in the form of Vāmana to receive gifts. V. 9.

28-29. The beloved of the mind's eye of that lord of the earth, excellent Candaladēvi, the protecting gem of the seekers of her shelter, praised by damsels, the desire yielding gem to all the learned, and the crest ornament in her shining line, was his crowned queen. V. 10.

30-31. While Lakṣmīdhara the terrific maṇḍaḷēś-

vara, lord of Lanka in valour, was ruling at his capital Vēṇugrāma in diversion of happy conversation like Lakṣmīdhara (of Rāmāyaṇa) : At that time :

32-34. After excellent Mahāvīra, the last Tīrthanātha, whose feet were worshipped by gods, men, and Khacaras, the home of various virtues ; the minister of Lakṣmi that was knowledge, the only eye to the earth, had attained mōkṣa, the great Yāpaniya-saṅgha took its birth in his followers and was shining on earth. V. 11.

34-35. Hail ! In Kāreyagaṇa of that famous Yāpaniya-saṅgha there were heavenly sages, who widened that Gaṇa by (preaching) the object of existence (asti-tattva). V. 12.

35-36. Thus many sages attained mōkṣa by practising penance. In that line :

36-37. Kanakaprabha famous as *a nirgrantha-muni* was born in that line. He got that name because of his fame in constant gifts of gold to the learned. V. 13.

38-40. The excellent and beloved disciple of that sage was Śrīdharadēva-traividya-cakrēśvara, the elephant to lotuses that were Mīmāṁsakas, a lion to the elephants that were Cārvāka disputants, a Garuḍa to serpents that were Vaiśeṣikas, a thunderbolt to mountains that were Sāṅkhyas, and stormy wind to the clouds that were the learned Bauddhas. V. 14.

40-41. People on this earth were praising Kanakaprabha of that holy line, the master of all arts, the great meritorious, and the disciple of Traividya-Śrīdharamunīndra. V. 15.

42-43. The prosperity of Kanakaprabha-paṇḍita-dēva, the home of bright fame, is a pleasure to the people on earth. Famous Kūṇḍi country has resorted to nis feet. This sage is a charming movable desire-yielding tree to grant kindly all things asked of by the wise. V. 16.

44-45. Sinless Kanakaprabha was famous on earth. He was a moon to open the night-lotuses that were the precepts of Jina; he was a goose in lotus-lake that was the doctrine of Jina; and he was Indra worshipping Jina. V. 17.

45-46. He, the bee completely engrossed in licking the sweet juice in the lotus that were his (Kanaka-prabha's) beautiful feet :

46-48. Prosperous Ammagauṇḍa, the son of un-equalled Hoṭṭigauṇḍa shines forth on earth. No queen can be said to be equal to his wife Vyāḷajigauḍi in her meritorious deeds of making religious grants. To such a couple was born a son by name Hollaṇa. V. 18.

48-52. While he was living happily together with his wife, sons, and grand-sons, Muriyara Amma-gāvuṇḍa, the mūlasvāmi and great lord of Cincuṇike in eight villages in the group of seventy villages, wearing the cloth of yōga constructed the temple to Pārśva-Jina together with mānastaṁbha, makara, tōraṇa etc. for the complete eradication of all karmas.

53-60. On Monday the third day of the first half of Phālguṇa Vibhava saṁvatsara the 1130th year of Śaka era by the command of heroic Lakṣmīdēva, the glorious

mahā-maṇḍalēśvara, the great lord Mūliga-Muriyara-Ammagavuṇḍa, the glorious great lord, granted washing with devotion the lotus-feet of the preceptor Kanaka-prabha-paṇḍitadēva of Kāreyagaṇa in Mailāpānvaya of Yāpaniyasaṅgha, 700 kaṁbas of land to the south-east of his own free from taxes, place for school 20 cubits, cow-shed 20 cubits, a garden of betel-leaves 200 kuḷis, mill 1, shop 1, flower garden 1, and one vīsa on every load of leaves ......, for the food, medicine, śāstradāna, and repairs of temple to Jina.

60-61. Many kings Sagara and others have made land-grants. His is the fruit to whom land then belongs. V. 19.

61-62. Poison is said not to be so, but God's property is said to be poison. Poison kills only one person. But God's property destroys sons and grand-sons. V. 20.

63-65. On Thursday the 7th of the first half of Caitra, Piṅgala saṁvatsara the 1179th year of Śaka era, glorious Matagauṇḍa the authority on taxes by the command of Kallarasa, and by the order of glorious Cauḍaseṭṭi the great minister, made grants to the places of five schools of thought at Cincuṇike. They were :

65-66. Three .... were granted free from tax.

67. He who takes away the land-grant made either by himself or by another will be born a worm in ordure for sixty thousand years.

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Inscription No. 23

1-3. Many kings born of the ocean of the glorious and praised race of Raṭṭas were like the pearl and jewel ornaments worn pleasingly by the lady Earth. Of them king Sēna possessing power of arms shone with his matchless prowess like the crest jewel of kings of that Lady. V. 1.

4-5. Kārtavīrya praised on earth and unequalled in valonr was born of that lord of the earth and Lakhumādēvi the wave on the ocean of beauty. V. 2.

5-6. To that best of kings and Padmāvati of lotus petal eyes was born Lakṣmīdēva the brave and generous lord of fame. V. 3.

6-8. His beloved Candrikādēvi of good conduct praised on earth, a great donor, a pleasure to the mind of the people on account of the drum sound proclaiming her victory over ghaṭasarpa. V. 4.

8-9. Their dear sons were Kārtavīrya and Mallikārjuna. The first of them had the magnificience of Indra. He was famed in battles; and his feet were caressed by the heads of kings. V. 5.

9-16. Hail! While the glorious mahāmaṇḍaḷēśvara Kārtavīrya was ruling at his capital Vēṇugrāma in the entertainment of happy conversation: Kārtavīrya, the mahāmaṇḍalēśvara who had obtained the title pañcamahāśabda, whose presence was proclaimed with a loud sound of the musical instrument trivaḷi (thrice bent) the ornament of Raṭṭa race, who had an emblem of an

elephant, who was satisfying the desires of the learned, (the very) Viriñci in literature and lores, whose hair stood on their ends listening to the stories of heroes, whose banner was painted with Garuḍa in gold, who was naturally (as beautiful as) Makaradhvaja (kāma), who had a mace which he wielded as if it were cotton, who was terrific on battle-field, who was a wire-puller to cause to dance the headless beautiful bodies of lions, who was a cruel sword to cut asunder the heads of enemies, who was striking at the root of...maṇḍaḷikas,... ...son, who was a Saṅkrandana in magnificence, who was lofty in his adventures, who was very dear to his father, and who had these and other titles. The dependent on his lotus-feet :

16-18. Bācarasa was the lord of Kaṅkaṇanūru without any control. His wife was Parasiyavve with her good lotus-like face and braid of charming hair. Their sons were :

18-20. Hemmaṇayya the lord of Śri, the adamentine rampart to the grove of fruit-bearing mango tree that was his race, Ciṭṭaṇayya who had manifested his greatness and who had pleased all the people, glorious Kāḷimayya praised in the courts of all kings, lord of Sarasvati that was literature, proficient in rescuing the Raṭṭa kingdom, and Cāvuṇḍarāya the minister. V. 6.

21-22. Those four, skilled in politics, resort to victory, appeared charming as if God Brahma kept the four means of success in Raṭṭa kingdom on the boundary shore. V. 7.

22-23. The eldest of them Hammarāja of increasing lustre was, with the favour of his lord Kārtavīrrya the best of kings, omniscient and favouring. V. 8.

24-25. He caused to write the order obtained by the ancestors in his family. It was handed down traditionally. The purport of the script written in days gone by is contained in order in this inscription. V. 9.

It is thus :

25-26. Hail ! Ereganṛpa, shining with wide fame spread on the whole of the earth, was the prime-pillar to the race of Raṭṭas praised by people and the beginning of magnificence of great kingdom. V. 10.

26-28. While he was ruling happily at his capital city of Kūṇḍi on Monday the 10th day of the first half of Āṣāḍha Bhāva saṁvatasara 500th year of Śaka era :

28-32. Glorious mahāmaṇḍaḷēśvara Eregadēvarasa granted with pouring of water to the glorious chief minister Mādirāja - daṇṇāyaka the lord of Kaṅkaṇanūru in the circle of the district of Kuruṁbeṭṭa in Kūṇḍi three thousand, general land of 4100 kaṁbas to the east of the village, to the west of the boundary of Modiṇi, and to the north of the boundary of Nāganūru, one garden of 50 kaṁbas, 40 cubits of building plot free from taxes belonging to the lord to the south-west of the village, and 40 cubits of land for stack, with the right of ownership and of eight sorts of enjoyments.

32-33. The king's general is born in a Kannaḍiga race. He the one born in a Brāhmaṇa race of Śāṇḍilya

gōtra and of lofty name is putting down enemies by his strength. V. 11.

33-35. Mādirāja-daṇḍādhīśvara, the sun to the lotuses that were commanders, the lord of vāṇi that were daṇḍēśas, the mark of distinction on the broad forehead that were daṇḍādhīśaṣ, God of death to the demons of daṇḍēśas, the place of excellent merit that were daṇḍēśas, the three eyes to daṇḍēśas, was as it were the son of one whose duty is to punish (Yama). V. 12.

36-37. 550 Kaṁbas of land to Ācārya of Kalidēva of Mūlasthāna, one garden, and a house of 8 cubits. 450 kaṁbas of land to the original Basadi of Yāpaniya saṅgha, and a gift-house (dāna-śāle) of 6 cubits.

38. 550 Kaṁbas of land free from all taxes to the Mūlasaṅgha-basadi, and a gift-house of 8 cubits.

38-39. Hemma the minister of the lord repaired the temple of Mūlasthānada Kalidēva and the two mūlabasadis. He combined the religious duties of the two. V. 13.

39-41. He built the best temples holy to the four objects of man, and the head ornamanets of the Goddess of the town, and became the lover of the beautiful lady in the form of greatness of repairs. V. 14.

41-42. Lakes, wells, choultries, beautiful water-houses, gardens full of thick trees round about the site of the town owe their existence to him. Such is the merit of the lord. V. 15.

42-45. Lord Hemmayya dwelling at that wonderful place ... is praiseworthy, is the old sun to his race, is of immense merit, is of blameless conduct, is the

eldest son, the lord fit to manage the affairs of the universe, and the excellent Vācaspati. V. 16.

45-46. Endowed with a multitude of bright arts he is the bright moon to the sky of his race. He the noble minded became famous, the people praising him as a good son and a lamp of his race. V. 17.

46-47. 300 Kaṁbas of land and a house of 6 cubits free from all taxes to Brahmēśvara, and 450 kaṁbas of land, a house of 6 cubits, and a garden.

48. 450 kaṁbas for bass-relief work and a house of sixty cubits.

48. 450 kaṁbas of land for kaḷasa and a house of 6 cubits.

49. 250 (kaṁbas) of land to Bhalāri and a house of six cubits. 300 (kaṁbas of) land for pots (koḷaga) and a house of 6 cubits. 450 kaṁbas to the goldsmith and a house of 6 cubits.

50. 200 (kaṁbas of) land for Brahmadēva and a house of 6 cubits. 500 for seṭṭigutta and a house of 7 cubits.

50-51. 450 (kaṁbas of) land to the village clerk and a house of 7 cubits. 600 (kaṁbas of) garden land to ...... and a house of 12 cubits.

51-52. 300 (kaṁbas of) land to the door (keeper) and a house of 6 cubits. 300 (Kaṁbas of) land to ... ..., and house of 6 cubits.

52-53. 300 (kaṁbas of) land to .... and a house of 6 cubits. 100 (kaṁbas of) garden land to Brahmapuri and a house of 4 cubits. 100 (kaṁbas of) land to Vināyaka and a house of 4 cubits.

54-55. 100 (kambas of) land to...... and a house of 4 cubits. 200 (kambas of) garden soil to the barber and a house of six cubits. Unnamed land 200, and a house of 20 cubits. To each of these rent-free stack-ground of equal dimensions 30 cubits long and 8 cubits broad.

56. Those of the kings who maintain this will obtain happiness in this and the next world, and those who take it away will fall in hell together with their forefathers. V. 18.

57. He who takes away the grant made either by himself or another will be born as a worm in ordure for 60,000 years. V. 19.

———x———

Inscription No. 24

Hail! While the glorious king Vijayādityadēva was ruling happily at his capital Vaḷavāḍa protecting the good and destroying the wicked, Vijayādityadēva - the great feudatory that had obtained the title pañca-mahāśabda, the lord of Tagarapura, the Silāhāra king, born in the race of Jīmūtavāhana, who had the banner painted with Garuḍa in gold, who had the title maṟu-vaṅka-sarpa (whose shelter was sought by a serpent), the pet of his father, who was Bhairava to the conclave of enemies, who was a lion to the elephants in the form of his enemies, the very sun among the fighters, God Nārāyaṇa in beauty, Gāṅgēya in purity, who was successful in his undertakings on Śaturdays, who had captured

hill-forts, a Vikramāditya of Kaliyuga and who had obtained a boon from Goddess Mahā-Lakṣmi. These titles and others were obtained by him.

———x———

Inscription No. 25

1-4. As a champion of Vijayāditya Bappaṇa-daṇḍa-nāyaka was the greatest warrior perfect in the work of destroying the enemy on the field of battle like Garuḍa to glorious Hari, like Vṛṣabha to the enemy of Madana, and like Hanūmān to Rāghava the lord of Lakṣmi, the slayer of the demon Rāvaṇa.

———:o:———

Inscription No. 26

1-7. This one word is true that that is the world of gods where Indra stays; that is a forest where the lord of beasts resides; that is an army where are to be found elephants; that is the sky where appears the moon; that is the king's assembly where Bappaṇa-daṇḍanātha the crest jewel of the generals is seen, and that is the Mandarācala where the desire yielding tree is found.

———:o:———

Inscription No. 27

1-4. It is impossible for the thousand headed and two thousand tongued Śēṣa to describe the modest general Śiriga of innumerable virtues.

———x———

Inscription No. 28

Boppaṇa the commander-in-chief is giving pleasure to the people on the earth by his greatness having made one umbrella (having brought the earth under one umbrella) to his king grinding the enemy, (the umbrella made) by splitting bamboos on mountains overgrown so as not to allow the sun's rays to penetrate (by destroying the kings' races proud so as not to admit of any heroic spirit of superior kings), by using a handle, thread, and round cloth of great beauty (by using the fourth measure -daṇḍa, virtue, conduct, and great sport.)

———o———

Inscription No. 29

Bappaṇa-daṇḍanāyaka is shining on earth as if the famous five Pāṇḍavas were certainly born in one form. He possesses incomparable and lofty virtues like the son of Dharma ; he possesses powerful arms like Bhīma; he is famous like Arjuna ; he is prosperous and fresh like Nakula ; and he is praising duty as Sahadēva.

———o———

Inscription No. 30

The sword in the hand of Boppaṇa is said to be a tall (long) damsel of the Goddess of victory having taken away all the belongings of ....

———o———

Inscription No. 31

1-3. When striking unhesitatingly lots of heads of enemy elephants ...... near dark clouds ......

The verse is incomplete.

—o—

Inscription No. 32

1-9. He is that terrific Bhairava sporting joyfully after giving oblations to spirits on the battle-field, possessing an amazing banner on which is painted Siripati, possessing red and tender leaf-like palms of Īśvara, and possessing a black-serpent-like sword. He is the poison destroying darkness of evening, the striking thunderbolt, the God of death taking away souls, the approaching death, the swallowing new Goddess of death (Māri).

—o—

Inscription No. 33

1-6. Siriyaṇa is language to letters incised on stone, fame to ...... , holder of white umbrella to the earth, pitcher to karuṇarasa (sentiment of pathos), wealth to the poor ...... , staff of honour to ...... , knowledge to the wealth of literature, and holder of a mirror to the earth. He alone is a ...... blessed person. Can others be like that ?

—o—

Inscription No. 34

1-11. Hail! While the glorious mahāmaṇḍalēśvara Vijayādityadēvarasa, who had obtained pañca-mahāśabda, and titles mahāmaṇḍalēśvara, the supreme lord of Tagara the best of cities, king of the Śilāhāra dynasty, born of the race of glorious Jīmūta-vāhana, having a banner on which is painted in gold Garuḍa, Makaradhvaja among heroes, whose shelter was sought by a serpent, Kandarpa in form, ... Gāṅgēya (Bhīṣma) in purity, champion of his father (ayyana-siṅga), who had obtained a boon from Mahā-Lakṣmi, and who had all the titles, was ruling at his capital Vaḷeyavāḍa in amusements of happy conversation :

11-12. On 5th day of the first half of Caitra Śrīmukha saṁvatsara 1078th year of śaka era :

13-20. To the basadi built by kottaḷiga all are to give their share equally :- kottaḷis and goldsmith Nāgōja one vīsa on each honna (gold coin) the proportionate income granted with calculation, mūlika is to give eight hiṭṭus, the goldsmith and Maremagāvuṇḍa are to give one vīsa on each honna from their income of gold ......

20-24. And one hāga in the case of marriages with a dowery celebrated in lanes, and in marriages ... and one vīsa on each honna of clothes of men in guilds, and ...... This amount is to be distributed in order ......

24-26. He who takes away the land grant made either by himself or another will be born as a worm in ordure for sixty thousand years.

———o———

Inscription No. 35

1-3. Glorious Mahā-maṇḍalēśvara Bhōjadēva...... Bammēśa fought...... with the cavalry in the battle of saṅgama, a narrow pass, and went to heaven.

———o———

Inscription No. 36

1-4. Hail! On vyatipāta parva, Friday, the eighth day of the first half of Vaiśākha...... saṁvatsara 997th year of śaka era:

5-7. ....

The inscription is incised on a very rough stone and is very much damaged.

———:o:———

Inscription No. 37

1-2. Hail! Glorious Ballāḷa-rāya's valour is thus related:

2-8. The king of hill-tribe rulers, hero among the hill-tribe princes, Yādava-Nārāyaṇa, lord of Dvārāvati-the best of cities, Kāma in (beauty of) bodily form never before seen, tiger among kings, gaṇḍabhēruṇḍa among princes, Śanivārasiddhi, hero of hill-forts, Rāma the persevering champion, that had obtained a boon

from Goddes Vāsantikā, the preceptor to establish the Cōḷa king, scattering in all directions (the army of) Bagara (?) king, a spade to turn over the root of the foresters, king. This was the heroic emperor Ballāḷa.

8-13. He is the support to his praised race; he knows virtue and religion; he is surrounded by the Pallavas and Aṅgas; by his lustre he is passifying the earth; his is the eternal wealth and prosperity; and he has a rounded form; like him is his umbrella white like the autumnal clouds; it has a bamboo support, is stitched with good thread by an expert tailor, is surrounded by leaf-like pieces (at the end) all over, is bringing shadow and coolness to the earth even though there are lustrous kings, is the mark of eternal splendour, and is round in form, ...

13-20. Hail! On Thursday the 15th of Māgha, Sarvadhāri saṁvatsara, śaka year 925, when elder Ballāḷa-rāya had come to Tigere, ... riyada Bommeya-sāhaṇi, ... tējiya Kēṭa-maṇḍali-rāya, Āsīmyvantana Kōlarasa of Māci-Maṇṭūru that had given over the village-headmanship of ēka-mānya, and Bollaya granted with the eight rights of enjoyments, ownership, and rent-free :

21-47. 5000 hiriya-kōla-mattaras to that village, 12 mattaras to the village headman, ten percent each: 200 mattaras to Mūlasthānadēva, 300 mattaras to the preceptor Baladēva vasati, 300 mattaras to the preceptor .... siddhānti Srīkanṭhadēva, ...karuva batti mattaras to the preceptor Malaji ...... Sōvaya, 6

mattaras to Baladi, 6 mattaras to the washer-woman and Maleyara Pārisaya its lord, 2 mattars to Bādumaya, 6 mattaras to Māra-nāyaka the village watchman of the place, and the washerman Lakhumayya; 6 mattaras of yaravattada Vīra, its lord (will be) Cauḍayya-nāyaka Hiṭṭakāre; 4 mattars to the carpenter Hilōja; 4 mattars to the black-smith Dēvōja; 4 mattaras to Pārisoja the gold-smith; 6 mattaras to the barber Kēta; 2 mattaras to Bāgila-Mārabōva; 3 mattaras to Kalacāyi Bādeya; 3 mattaras to Bommadēva of tāḍi-shop; its lord will be Kētayasāhaṇi; 4 mattara to Sōsana Kōve; 300 mattaras to Aravēśvaradēva of ācārya Dēvaji; 6 mattaras to... ...Jeyara of ācārya Kōlanūra Bommaji; 6 mattaras to Sēnabōva Gōpāladēva; 8 mattaras to Modala-madava-Sōya-Kaleya.

48-82. The boundaries of the grant-land of Maṇṭūru :...... Kolamuruhu and Maḍḍeya-kere, to the south of that kere (tank) the stone fixed near Hacaṇḍa tree,... galu, the stone on the boundary of Āḍuballa and Kisugalla (Kusugallu), the white stone on the eastern bank of Beṇṇeya haḷḷa, the black stone near the flower garden of Dundūr, to the east of that stone a heap of earth in āluha (?),........... Yēkalakōve, behind that a black stone in a low ground of five feet deep; to the south of that stone a line of stones, adjoining that line and at the foot of the rent-free land of Kātarike a heap of earth; Nāgōṭu stone on the side of Iṅgulage and Śiraguppe, the black stone, of Koḷanamuru of Maruḷayyana Koḷa, Koḷuguḷike tank, the crooked stone, the black stone,

and the buffalo stone, Koḷuguḷike tank of Nāraṇadēva...; on the east a heap of earth in the field of Yēri Beḷuvaṇṇa, to the south of that tank the black stone, to the south of that stone Suttuguṇḍi, the black stone in Beṇṇeya haḷḷa, tha round stone to the south of that brook,... boundary, on tne side of Kundugal (Kundagol),... ūru, and Siraguppe a cow-stone,...... Kalahaga (?), the tank of Billasiṅga, the waste land of Alama, bastavālu (?), and nerilaḷa, the waste land of Iṅgulige, a heap of earth on the western land of (mēlaḍavi) Kātarike, the brook of Kukalage and the tank of Dalleya. To the west of that tank a heap of earth and nelatonḍu (?) in the plot of......, the three stones on the bank of the brook near the boundary of Kisuvagal (Kusugal), Hubli, and Nammūru, the white stone and tāḍi-grove. The boundary finishes.

82-87. House of the place. A house in paddy land (gadde) to the north of the entrance the eastern gate of Hāvēri; 2 betel gardens and a paddy land of 200 mattaras...... 12 mattaras with the right of eight sorts of enjoyments, and ownership.

87-91. I relate the birudas of Bamaiya-nāyaka : the wooden bolt (bar to fasten doors) to heroes, a campion Bhīma for the boundary, a hero very much liked by the subjects, and a husband to those failing to come to-gether after joining (a group). Great auspiciousness.

———:o:———

Inscription No. 38

1-5. The best cremation of ...... on the auspicious day the 12th day of the month of .... Yuva saṁvatsara.

6-9. ....

———x———

Inscription No. 39

1-6. Śaśinātha the lord of Iṅgaḷēśvara joyfully built a temple in stone, as if it were a house in jewels of the lord of gods, to Mallinātha Jinanātha the matchless tīrthanātha ......

7-10. (These lines give the date of the temple. But unfortunately the left portion of the tablet is broken and badly damaged).

———x———

Inscription No. 40

1-2. A bow to Śāntinātha. Victory to the order of Jina, the lord of the three worlds, whose emblem is the glorious, great, profound, and unfailing syādvāda.

2-5. May Śāntīśvara the sixteenth Tīrthēśvara, with the marks of pañca-kályāṇas, with the emblem of syādvāda by virtue of which he could clearly explain all about the knowledge of the universe, and Gautama who has attained the fifth Cakranātha position, grant us eternal Acyutapada on (this very) earth.

5-6. Śivakōṭi-nṛpa-prāṇi by name Vālabhaṭṭāraka the best of the glorious Sēnagaṇa was the Madhhyānha-kalpabhūruha (the midday desire-yielding tree).

7-8. He had obtained a boon from the propitiated Goddess Jvālinī. He was a bridle-bit to the poets. He belonged to the Puṣkaragaccha, and he belonged to the line of Vṛṣabha ending in Sēna (Vṛṣabha-sēna).

8-9. I pray to the Lakṣmīsēna munis set up on the pīṭhas of Delhi, Karavīra, Kañci and Penugoṇḍe.

9-10. Kuntaḷadēśa is full of gardens, wells, lakes, rivers, and sugar-cane cultivated lands. In it is Vaḍagāvi true to the sense conveyed by the word.

11-12. The lord of the place was Nēmi by abreviation, of Bhāradvājagōtra. His wife was Padmāvati. By them Pañcama-vaṁśa shines here.

12-13. With the entire pañcavratas, five ...... of devotion, and being fit for gati and kalyāṇa Pañcama came into existence.

13-14. In that family was born Bukka who gave food of all sorts to the assembly of sages.

15-16. Their son was Dēvapa. His wife was mother Nēmā. To them was born Ādapa morally very great.

16-17. His wife was Akkamā. Of them were born two sons - the eldest Laghuma and the youngest Bukka.

17-18. Ādavva, the famous lady, proficient in all arts, and chaste like Sītā, was the wife of Laghuma.

18-19. Like the sun and the moon born to the eastern mountain to her was born the eldest son lusterous,

powerful, and famous Ādappa, and the youngest son much heard and famous among people Akkappa.

20. Bukkaseṭṭi's dear wife was Sātavva of auspicious marks. Their son of tranquil mind had a pet name Sāta.

21. The three were shining with their wives etc., as if they were one. With the advice of their wives they built a caityālaya.

22-24. The chityālaya had a citadel, had a gōpura with a kaḷasa and dhvaja placed on its top, and it had a rampart, a gōpura, and a mānastaṁbha. The paṇḍits performed the setting up ceremony of (Jina) and mahā-sagha-pūjā, thinking in their mind that it would bring prosperity and wealth here and in the next world. ....

24-26. Śānti-jina-biṁba (image of Śāntinātha) was set up on the 1st day of the first half of Puṣya, Jaya-saṁvatsara in 1696.

26-27. He who renovates the temple and the image obtains greater merit than this; and he who protects it obtains imperishable fruit. ....

27-29. He, who destroys the religious work, the temple, and the image, becomes the destroyer of women, children, cows, pigs, and lepers. He becomes a dog in his future hundred births.

29-30. May this inscription of Śāntijina endure firmly on the face of the earth as long as the moon and the sun endure. May the Jain - edict increase.

31-32. The positions of man, God, gaṇa, and

Tīrthakara are attained by religious merits alone. Religious merits. therefore, are to be practised.

33-34. He who observes religious teachings and worship has no fear. All his obstacles will be removed. He attains all his desired objects, and people are attracted to him. May auspiciousness attend.

35. On Thursday the first of the first half of Pausya śaka 1696 of king Śālivāhana.

———x———

Inscription No. 41

1-4. At the time of lunar eclipse on Friday the 15th of Bhādrapada, Krōdhi saṁvatsara .... nadēva Sōmayya.

———o———

Inscription No. 42

1-3. .... granted with all obeisance the income of tax .... to (glorious God) Kēśava.

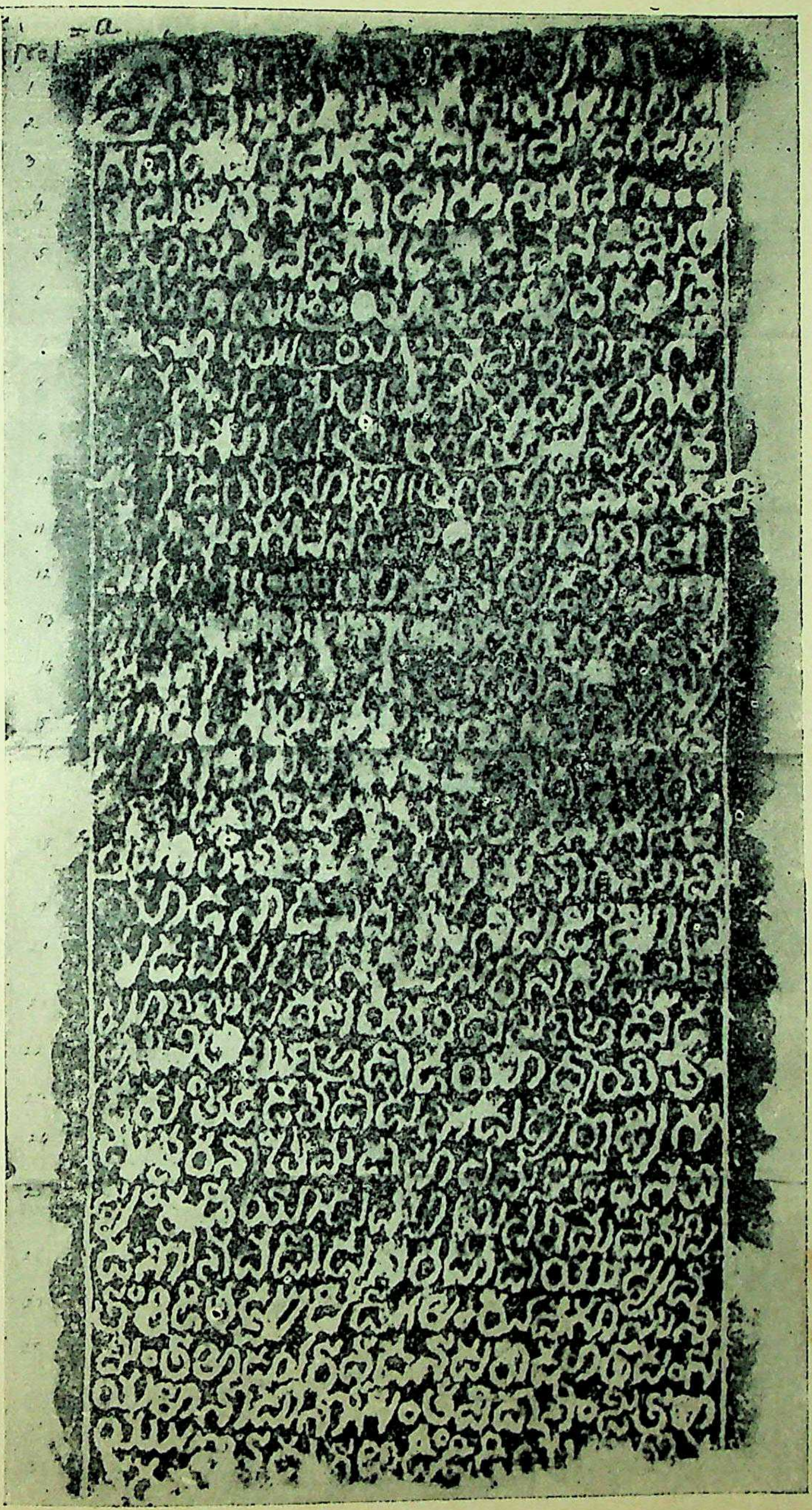
———o———

Inscription No. 43

1-3. On Tuesday ...... Śrāvaṇa Parābhava saṁvatsara .... glorious ....

———o———

Texts of Inscriptions



Inscription No. 1 A

Town-Hall Pillar Inscription, Kolhapur.

Western-face.

೧. ಶ್ರೀವಾಗುದೇವಿಯ ರೂಪವ್ಯಾವಂ ರ್ಣ್ಣ
೨. ನೆ ಪುತ್ರರದಿಶಾಭಾಗದೊಳು ಪೂರ್ವ್ವಭಾ
೩. ಗದೊಳು ಬರೆವುದೇನೆಂದೊಡೆ ಮಂದರಪರ್ವ್ವ
೪. ತದುತ್ಸೇಧಂ ನೆಲದೊಳು ಸಾಸಿರದ ೧೦೦೦
೫. ಯೋಜನಪರ್ವ್ವ ಭದ್ರಶಾಳವನದಿಂ ಮೇಲ
೬. ಯಿನೂಱು ೫೦೦ ಯೋಜನೋತ್ಸೇಧದಲ್ಲಿಂದ
೭. ಯಿನೂಱು ೫೦೦ ಯೋಜನ ವೊಳಪೊಕ್ಕ ನಂ
೮. ದನವನದಿಂ ಮೇಲಱುವತ್ತೆರಡು ಸಾಸಿರ
೯. ದಯಿನೂಱು ೬೨೫೦೦ ಯೋಜನೋತ್ಸೇಧ
೧೦. ದಲ್ಲಿಂದಯಿನೂಱು ಯೋಜನವೊಳಪೊ
೧೧. ಕ್ಕ ಸೌಮನಸವನದಿಂ ಮೇಲೆ ಮೂವತ್ತಾಱು
೧೨. ಸಾಸಿರ ೩೬೦೦೦ ಯೋಜನೋತ್ಸೇ [ಧ] ದಲ್ಲಿಂ ಮೇಲೆ
೧೩. ನಾಲ್ಕುನೂಱ ತೊಂಬತ್ತು ನಾಲುಕು ೪೯೪ ಯೋ
೧೪. ಜನವೊಳಪೊಕ್ಕ ಪಾಣ್ಡುಕವನದಿಂ ಮೇಲ
೧೫. ಹದಿಕೆ ನಾಲುವತ್ತು ೪೦ ಯೋಜನೋತ್ಸೇಧ
೧೬. ದಗ್ರಂ ಶತುಸ...ಕಮಿಳಾಗ್ರದಂತರಃ
೧೭. ತಟ್ಟ....ಮಂದರದ ತೆಂಕಣ ಗಜದ
೧೮. ನ್ತದಲಿ ವೇಷ್ಟಿತಮಪ್ಪುತ್ತರಮಭೋಗಭೂಮಿ
೧೯. ಯೊಳನಾದಿನಿಧನವೆನಿಪ ಜಂಬೂವೃ
೨೦. ಕ್ಷದ ಪೆಸರೆ ತನಗೆ ಪೆಸರೆನಿಸಿದೀಜಂ
೨೧. ಬೂದ್ವೀಪದ ಭರತಶಳಾಖಣ್ಡದೊಳ
೨೨. ಲ್ಲಿ ವಿನಿತಾಖಣ್ಡದೊಳಯೋಧ್ಯೆಯಿಂ ತೆಂ
೨೩. ಕ ಕುಂತಳದೇಶದೊಳು ಚಾಳುಕ್ಯರಾಜ್ಯಸ

೨೪. ಮುದ್ಧರಣಂ ಶ್ರೀಮದಾಹವಮಲ್ಲದೇವನ ರಾ
೨೫. ಜ್ಯಂ ಕಡೆಯೊಳು ಮೂಱುವರ್ಷಮುಂದೆನೆ ಪಿಂ
೨೬. ಪಣ ಭವದೊಳು ನೆರಹಿದಾಯುಷ್ಯವೆಂ
೨೭. ತೆಂತಿಳಿತಪ್ಪೂರ್ವದೆಂ [ದೊ] ಡೆ ಲೀರ್ಘುವಸಾಸಾನಿ
೨೮. ಮಿಂತೆ ಆಹುರೇವೇದನೆ ಪರಾಘಾತೆಪಂಸೆ
೨೯. ಯ ಆಣ ವ್ರೂರ್ಣ ಸಿಂತನಿಧಾಭಿಂಜತೇ ಆ
೩೦. ಯು । ಇನೆ ಪರೆ... ದಿಂದಿಳಿಯ......
೩೧. ನೆಗ....

———O———

The same Northern face.

೧. ......
೨. ...ಲೋಕದೊಳೆಂಭತ್ತೆನಾಲ್ಕುಲಕ್ಷದೇವಪ
೩. ದನಾರವಿಂದವಿಕಸಿತದೊಳು...ಂದಲ್ಲಲ್ಲಿ
೪. ಯ ಗತಿಸ್ವಭಾವದಿಂ ನುಡಿವ ನುಡಿಯಿ
೫. ಸು ಮಾತು ಪ್ರಸನ್ನೆಯಪ್ಪ ಶರೀರಿಯ
೬. ಸ್ರುತಮಯ ಶರೀರಿಯಾಗಲಱುವತ್ತು
೭. ನಾಲ್ಕು ವಿದ್ಯೆಗಳೆಂಬೆತ್ತ್ರ ನಾಲ್ಕು ವಿಮಾನಕ
೮. ವ..ದೆಯುವೆನಿಪ ಸಾರದಾದೇವಿಗೆ ।...
೯. ವೆ ತನಗೆ ಗೋಪಾಂಗವಾಗೆ । ಗದ್ಯವೆ ತನಗೆ ಗ
೧೦. ದ್ದಿಗೆಯಾಗೆ । ವ್ರಿತ್ತವೆ ತನಗೆ ಕಟಕುಚಪ್ರ
೧೧. ದೇಶವಾಗೆ । ಮಾಳಾವ್ರಿತ್ತವೆ ತನಗೆ ಮಕುಟ
೧೨. ಮಣ್ಡಳವಾಗೆ । ಅಂಕಿತೆಯೆ ತನಗೆ ಸುಱಿ
೧೩. ಕುಂತಳವಾಗೆ । ಛಂದವೆ ತನಗಂದವೆನಿಪ
೧೪. ಲಲಾಟಪಟ್ಟವಾಗೆ । ರಾಗಂಗಳ ಸುಳಿವುಗ
೧೫. ಳೆ ತನಗೆ ಕುರುಳೋಳಿಗಳಾಗೆ । ರಾಗಂಗ
೧೬. ಳ ಕೊಂಕುಗಳೆ ತನಗೆ ಕುಡುವುರ್ಬುಗಳಾ

೧೭. ಗೆ । ಸಾಟಿಯೆ ತನಗೆ ಸೋಟವಾಗೆ । ಕ... ಧಾ
೧೮. ವೆ ತನಗೆ ವೋದವಾಗೆ । ಕವ್ರ್ಯಾ....
೧೯. ಯೆ ತನಗುಜ್ಜಳವೆಸಿಪ ರ...ಸಾಳಿ
೨೦. ಕೆಯಾಗೆ । ಪಂಜಳವೆ ತನಗೆ ರಂಜಿಸುವ
೨೧. ಘರೋಷ್ಟವಾಗೆ । ಪದರಚನೆಯೆ ತನಗೆ
೨೨. ಮೃದು ಪವನವಾಗೆ । ಅಂಬುವೆ ತನಗೆ ಕಂಬು
೨೩. ಗ್ರೀವವಾಗೆ । ಪೂರ್ಣ್ಣರಾಗವೆ ತನಗೆ ಕರ್ಣ್ಣಾ
೨೪. ಭರಣವಾಗೆ । ವೇಸಾಳವೆ ತನಗೆ ನೇಸಾಳವಾಗೆ ।
೨೫. ಅಕ್ಷರವೆ ತನಗೆ ಅರೆವಾಣಿಯಾಗೆ । ತಿವದಿ
೨೬. ಯೆ ತನಗೆ ತೆಳುವಸಿಱಾಗೆ । ದೋಹಳವೆ
೨೭. ತನಗೆ ಬಾಹಾಬಲವಾಗೆ । ಚವಪದಿಯೆ ತ
೨೮. ನಗೆ ಮು...ಜವಾಗೆ । ಸಾಮತವೆ ತನ
೨೯. ಗೆ ವಿರಿದಪರಲ್ಗಳಾಗೆ । ರಾಗಂಗಳಣುಗು
೩೦. ಗವಿತವೆ ತನಗೆ ಸೆಳ್ಳುಗುರ್ಗ್ಗಳಾಗೆ....

———O———

The same Southern face.

೧. ಶ್ರೀಸಂಪ....ದುನ್ಮೃತ್ತೋನ್ಮೃತ್ತವೆ
೨. ನಿಪ ಯೆವನದೊಳವೇನೆನ್ನು...
೩. ನೋಳ್ಪೊಡಂ....ರನಭಿಮಾನಿ ದಾನಿ । ಗು...
೪. ....ನಿರಿವಿಪಂ ಪ್ರಭು । ಸಂನ್ಯವೋತ್ತಮ
೫. ಪರಿಣತ । ... ರ ... । ನಿಕಳಂಕ । ನಿ
೬. ಸೇವ್ಯನಿಳಾಸುತಂ । ದಯಾಪರನು...
೭. ತ...ವ್ಮೊಳು ಗುಣಾಧಿಪತಿ । ಸಮಸ್ತಜನ
೮. ಪ್ರಿಯಮಹಾಪುರುಷನೆನಿಪ್ಪ ಭಾವಕ
೯. ನೊಳೊಪ್ಪಿಹುವೀಗುಣಗಂಕಮಾಲ್ಯಗಳು ।
೧೦. ಗುಣರೆಳಂಕರಿಸಿದಂತಿರ್ಪ್ಪ ಪಕಾ...

೧೧. ಪಾಗುಣಸ್ಥಾನದೊಳಣುಬ್ರತವೆಂ
೧೨. [ಬ] ಯ್ದುಱೊಳಂ । ಗುಣವ್ರತವ್ಯಂಬ ಮೂಱಱೊ
೧೩. ... ಸಿಕ್ಷಾಬ್ರತವೆಂಬ ನಾಲ್ಕುಱೊಳಂ
೧೪. .... ವಿತಪ...ನೆ...ಬ್ರತಂಗಳ ಪಾವುವೆಂಪೊ
೧೫. ... ನನೆಪುಟ್ಟಿಗೆ...ಂಬುಲ...ಂಗನೆ । ಗಂ
೧೬. ... ಂಚೌಡ್ಯಾಪಾದಿ ಪಾದಿ ಕೆಳೆಯೆಂಜಿನಿತು
೧೭. .... ಮಾನಡೆಯುಲಿರ್ದ್ದು ತಡೆದಡಱಿಪ
೧೮. ... ದೆಂದೀಕ್ಷಿಪರಿಣಾಮಗುಣಮುತ್ತ
೧೯. ವೇದೊರೆಯನೆಂದೊಡೆ । ಕ...
೨೦. ವೆಡಱುಗೆ ತೊದಳ್ವಂಜುಗೆ । ಪರಿ....ರಿ
೨೧. .... ಕೆ ದಿನದೊಳು ಆ....ಪಡೆದದ್ದಂ ಧರ್ಮ್ಮ
೨೨. ಬೀಯಕೊಡರಿಸದಿರ್ಪ್ಪಂದದಿರ್ಕ್ಕೆ ಪರಿಣಾ
೨೩. ಮಗುಣಂ ॥ ಇನ್ತು ಸಂಸಾರದೊಳು ಸುಖ
೨೪. ವಿರಲು ತಾವರೆಗೊಳಕೆ ಮಂಜು ಬರ್ಪ್ಪನ್ತೆ
೨೫. ಪೂತು ಕಾತೆಱದಲ್ಲಿರ್ದ್ದ ಮಾಮರಕ್ಕೆ ಬೆ
೨೬. .... ರಬಿಂದು ಬರ್ಪ್ಪನ್ತೆ ಬಳದು ಪಾಲೆಱ
೨೭. .... ಲಳ್ವ ಕೆಯ್ಗೆ ಜೇಷ್ಠೆಯ ಗಾಳಿ ಬರ್ಪ್ಪನ್ತೆ
೨೮. ... ಬಂದು ಮುಟ್ಟಿದೆ ನಿಡಿಕಡಿದೆನಿಸಿ
೨೯. .... ದೋದಿದೊಡಂ ಕಲಂಕೆ ಪಲವೇಱುವೆ
೩೦. ... ರಣದೊಳು ಬಿಳ್ದ....
೩೧. ... ಗಡೆ ... ...

The eastern face is very much damaged.

———o———

Archaeological Museum, Bijapur No. A. 40.

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ
ಜಾಧಿರಾಜಪ

೨. ರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ
ಚಾಳುಕ್ಯಾಭರಣಂ

೩. ಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ
ರಾಭಿವೃದ್ಧಿಪ್ರ—

೪. [ವ] ರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತಮಿರೆ ॥
ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮ—

೫. ಹಾಶಬ್ದಮಹಾಪಲ್ಲವಾನ್ವಯ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಪಲ್ಲವಕುಳತಿ

೬. ಳಕನಮೋಘವಾಕ್ಯಂ ಕಾಂಚೀಪುರವರೇಶ್ವರಂ ಶ್ರೀಮದ್ಭುವ
ನೈಕಮಲ್ಲನೊ

೭. ಳಂಬಪಲ್ಲವಪೆರ್ಮಾನಡಿ ಸಿಂಗಣದೇವಕ್ಕಿಸುಕಾಡ ನಾಡೆಪ್ಪ
ತ್ತುಮಂ

೮. ಕಿಸುವೊಳಲಾಱುಂ ಬಾಡಮುಮಂ ತ್ರಿಭೋಗಾಭ್ಯನ್ತರಸಿದ್ಧಿ
ಯಿಂದಾ

೯. ಳುತ್ತಮಿರೆ ॥ ಸಕವರ್ಷ ೯೯೨ ನೆಯ ಸಾಧಾರಣಸಂವತ್ಸರದ
ಪೌಸ್ಯ

೧೦. ಸುದ್ಧ ೫ ಆದಿವಾರ ದ್ವಿತಿಪಾದಮುತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿ
ಯೊಳ್ ॥ ಸ್ವಸ್ತಿ ಸ

೧೧. ಮಸ್ತಭುವನಾಶ್ರಯ—ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ—ಮಹಾವೀರಸಿಂಹಾ
ಸನ—ಶ್ರೀಚಾ

೧೨. ಳುಕ್ಯಾನ್ವಯಪಟ್ಟಬನ್ಧನೋತ್ಸಾಹಾಸ್ಸಕಳವಿಷಯ ಪಟ್ಟಣಾ
ಧಿಪತಿ

೧೩. ಶ್ರೀಮತ್ಕಿಸುವೊಳಲ ಮೂಲಸ್ತಾನದ ಮಹಾದೇವರುಪಭೋ
ಗಕ್ಕೆ ಸ

೧೪. ರ್ವ್ವಬಾಧಾಪರಿಹಾರಮಾಗೆ ನಮಸ್ಯಂ ಬಿಟ್ಟ ಸೆಣ್ಣಿನ ವಾಹಾ
ಳಿಯ ಕೆ

೧೫. ಯಿ ಮತ್ತ ೧೨. ಈಧರ್ಮ್ಮಮಂ ಪ್ರತಿಕೂಲನಾಗಿಯಾವನೊ
ರ್ವ್ವನಳಿದೊಡಂ

೧೬. ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಸಮುದ್ರ್ಯತೀರ್ತ್ಥಪ್ರಯಾಗೆಯೊಳ್
ಸಾಸಿರ ಕ

೧೭. ಪಿಲ್ಯೆಯುಮಂ ಸಾಸಿರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊನ್ದ ಮಹಾಪಾ
ತಕದೋಷಮ

೧೮. ಟ್ಟಗುಂ ಸ್ವಾನಗಾದ್ದಿರ್ಪ ಚಾಣ್ಡಾಳ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
ವಾ ಯೋರಕ್ಷೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟ್ಯ

೧೯. ವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ವರ್ಗ್ಗಲೋಕೇ ಮಹೀಯತೇ ॥ ಸ್ವದತ್ತಾಂ
ಪರದತ್ತಾಂ ವಾ ಯೋ

೨೦. ಹರೇವತಿ [ತಿ ವ] ಸುನ್ಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾ
ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ॥

೨೧. ಶಿವಸಂಕಕಾಜನಕ್ಕರಂ ॥

———O———

Muttage Sangamēśvara Temple
Inscription No. 3.

೧. ನಮಸ್ತುಂಗ-ಶಿರಶ್ಚುಂಬಿ-ಚಂದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈ
ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ॥೧॥ ಶ್ರೀಮಹಿತಂ
ವಿಜಿತರಿಪು । ಸ್ತ್ರೋಮಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲಸಾಹಸ

೨. ಮಲ್ಲಂ । ಭೀಮಬಳಂ ಚಾಳುಕ್ಯರ । ಚಾಮಣಿ ನೆಗಳ್ದಂ
ಪ್ರತಾಪಸೂರ್ವ್ವಡಿತ್ರೈಲಂ ॥೨॥ ರಾಜಾಧಿರಾಜನಮಳಿನ । ತೇಜಂ
ರಾಜಪತಿಯೆನಿಸಿದೀವಸುಮತಿಯುಂ । ಭ್ರಾಜಿಷ್ಣುತ್ರೈಲರಾಜಂ ।

೩. ... ॥೩॥ ತಂನಾ ...... ಜಸಂ । ತಂನಯ .... ಯನೀಶಾ
ರ್ತ್ಯ್ಯಂನತನಾಳ್ದಂ ಧರಿತ್ರಿಯುಂ ತ್ರೈಲನೃಪಂ ॥೪॥ ಆಶ್ರೀ...ಧನಿಧಿಸಕಲ

೪. ಜ । ನಾಶ್ರಯನೆನೆ ನೆಗಳ್ದ ತ್ರೈಲಭೂಪತಿಗೆ ಜಗ । ದ್ವಿಶ್ರುತ
ಯಶನೆನಿಸಿದ ಸ । ತ್ಯಾಶ್ರಯನಾದಿತ್ಯತೇಜನಗ್ರತನೂಜ [ಂ] ॥೫॥
ತದನು

೫. ಜನನಾಯ್ಯರ್ಕಶೌರ್ಯ್ಯಂ । ವಿದಿತಯಶಂ ಧರ್ಮ್ಮಮೂರ್ತ್ತಿ

ಪಶವರ್ಮ್ಮನೃಪಂ । ತದ್ಧಸತ್ಯಂ ವಿಕ್ರಮಗುಣ । ಸದನಂ ವಿಜಿತಾರಿ
ವಿಕ್ರಮಾದಿತ್ಯ

೬. ನೃಪ [೦] ॥೬॥ ಆನೃಪರ ಪರಮಗುರುವಭಿ । ಮಾನಧನನ
ಧೀತವೇದವೇದಾಂಗಂ ವಿ । ದ್ಯಾನಿಧಿ ವಿಪ್ರಕುಳಾಂಬರ । ಭಾನುಮನು
ಷ್ಠಾತೃ ವಿ

೭. ಷ್ಣುಭಟ್ಟಂ ಪೆಸರಿ [೦] ॥೭॥ ಪ್ರವಿದಿತಷಟ್ಕರ್ಮ್ಮನಿರತಂ ।
ತ್ರಿವೇದಿ ಗೌತಮಕುಳಾಬ್ಧಿವರ್ದ್ಧನ ಶೀತಾಂ । ಶು ವಿಶುದ್ಧಚರಿತನೆರ
ಪನೆ । ಯ ವಸಿ

೮. ಷ್ಠಂ ವಿಷ್ಣುಭಟ್ಟನೆಳಗೆ ಪರಿಷ್ಠ [ಽ] ॥೮॥ ಆವಿಷ್ಣುಭಟ್ಟನಿ
ಭುಗೆ ಮ । ಹಾವಿಭವಂ ವಿಕ್ರಮಾಂಕನುಪನಯನದೊಳು । ವ್ರೀರ್ವಿ
ನುತಂ ಸತ್ಯಾಶ್ರಯ । ದೇ

೯. ವಂ ಮುತ್ತಗೆಯನೊಸೆದು ದಕ್ಷಿಣೆಗೊಟ್ಟಂ ॥೯॥ ಅಸ್ತು
ಸಕಳ ದಿಗ್ವಿವರ್ತ್ತಿತಕೀರ್ತ್ತಿ ಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿ ಸಮಸ್ತಭುವನಾ
ಶ್ರಯಂ ಸತ್ಯಾಶ್ರಯ

೧೦. ದೇವಂ ತರ್ದ್ದವಾಡಿಸಾಸಿರದ ಬಳಿಯ ಮೂವತ್ತಱ
ನೊದಲ ಬಾಡಂ ಮುತ್ತಗೆಯ...ಶಾಸನ–ಸಿತಾತಪತ್ರ–ಚಾಮರಾದಿವಿ
ವಿಧರಾಜ್ಯ

೧೧. ಚಿಹ್ನಸಹಿತಂ ತ್ರಿಭೋಗಾಭ್ಯಂತರ ಸಿದ್ಧಿಯಿಂ ಸರ್ಬ್ಬನಮ
ಸ್ಯವಾಗೆ ಕುಡೆ ಪಡೆದು । ಜ್ಞಾನಮಯಂ ವಿದ್ಯಾನಿಧಿ । ತಾನೆನಿಸಿದ
ವಿಷ್ಣುಭಟ್ಟವಿಭು

೧೨. ಮಾಡಿದ ಧಾ । ತ್ರೀನುತಮೆನಿಸಿದ ಮುತ್ತ್ರಗೆ । ಮೂನೂ
ರ್ಬ್ಬರಭರಣಮಗ್ರಹಾರಂ ಸಾರ [ಽ] ॥೧೦॥ ತಾನೆ ಚತುರ್ದ್ದಶವಿದ್ಯಾ ।
ಸ್ಥಾನಂ ಚಾಳುಕ್ಯ

೧೩. ಚಕ್ರವರ್ತ್ತಿಗೆ ಮಾನ್ಯ । ಸ್ಥಾನಮೆನಲು [ಲ್] ಪೆಜರಿಂ ಬರ ।
ಲೇನಾರ್ಪ್ಪರೆ ವಿಷ್ಣುಭಟ್ಟನೊರೆಗಂ ದೊರೆಗ [೦] ॥೧೧॥ ಎನೆ ನೆಗಳ್ದ
ವಿಷ್ಣುಭಟ್ಟನ । ತನೂಭವಂ

೧೪. ಶಸ್ತ್ರಶಾಸ್ತ್ರಪರಿಣತನುರ್ವ್ವೀ । ಜನವಿನುತಗುಣಂ ಗೋವಿಂ।

ಷಸಿಭಂ ಗೋವಿಂದನಖಿಳವಿಬುಧಾನಂದ [೦] ॥೧೨॥ ಗೋವಿಂದಜ
ಮೂಪತಿ ವಿ । ದ್ಯಾವಾರ್ಧಿ ಚ

೧೩. ಉಕ್ಯಚಕ್ರವರ್ತ್ತಿಯೊಳೆಸೆಯೆಂ । ಬೀಪಿಭವಮನಾಜ್ಞಿಸಿದನ।
ಢೇವಣ್ಣಿಪುದಿಂ ತದೀಯ ಮಹಿಮೋಂನತಿಯ [೦] ॥೧೩॥ ಅನ್ತು
ಮಹಾಪ್ರ

೧೪. ಚಂಡಪಂಡನಾಯಕವಿಭೂತಿಯನಪ್ಪುಕೆಯ್ದು ರಿಪುಸರ್ಪ್ಪ
ಗರುಡನೆನಿಸಿ ನೆಗಟ್ದ ॥ ಗೋವಿಂದನ ಮಗನಖಿಳಕ । ಳಾಪಿದನಪ್ರತಿಮ

೧೫. ಶೌರ್ಯ್ಯನಚಳಿತಧೈರ್ಯ್ಯಂ । ಕಾಪಂ ಮಱೆವುಗೆ ಬೇಡಿ
ದೊ । ಡೀವಂ ಸಂಗ್ರಾಮಜಿಷ್ಣು ವಿಷ್ಣುಜಮೂಪಂ ॥೧೪॥ ಆತನ ಮಗನ
ಮಳಯ...ನ । ಭೀತಮ

೧೬. ನಂ ಶೌರ್ಯ್ಯಶಾಳಿ ನಿಶ್ಚಳಧೈರ್ಯ್ಯಂ । ನೀತಿವಿದಂ ಸಕಳ
ಗುಹೋ । ಪೇತಂ ಗೋವಿಂದರಾಜನೂರ್ಜಿತತೇಜಂ ॥೧೫॥ ರಿಪುಸರ್ಪ್ಪಗ
ರುಡನಹಿತ । ದ್ವಿಪಕೇಸ

೧೭. ರಿ ಸುಭಟಜನನುತಂ ವೀರಶ್ರೀ । ಲಪನಾಬ್ಜದ್ಯುಮಣಿ
ಷರಂ । ತಪನಸದೃಶನಸಮಸಾಹಸಂ ಗೋವಿಂದ [೦] ॥೧೬॥ ಆವಿಭು
ಮುತ್ತಗೆಯೊಳ್ಸ

೨೦. ಕ । ಳಾವನಿ ಕಯ್ಮುಗಿದು ಪೊಗಳುತಿರ್ಪ್ಪಿನೆಗಮತಿ । ಸ್ಥಾಪ
ರಮೆನೆ ರಾಮೇಶ್ವರ । ದೇವರ ದೇಗುಲಮನತ್ಥಿಯಿಂ ಮಾಡಿಸಿದ [೦]
॥೧೭॥ ಭಾವಿಪೊಡೆನೊ

೨೧. ಸೇತುವಿನೊಳು । ರಾವಣರಿಪು ನಿಲಿಸೆ ನಿಂದ ರಾಮೇಶ್ವ
ರಮುಂ । ಪಾವನಮೆನೆ ಮುತ್ತಗೆಯೊ । ಳ್ಗೋವಿಂದಂ ನಿಲಿಸೆ ನಿಂದ
ರಾಮೇ

೨೨. ಶ್ವರಮು [೦] ॥೧೮॥ ಅನ್ತು ತನ್ನಿಂದಮತಿಪ್ರವೃದ್ಧಮುಂ
ಪ್ರಸಿದ್ಧಮುಮಾದ ರಾಮೇಶ್ವರ ದೇವರಂಗಭೋಗಕ್ಕಂ ತಪೋಧನರ
ವಿದ್ಯಾರ್ತ್ಥಿಚ್ಛಾತ್ರ

೨೩. ರಶನಾಚ್ಛಾದನಕ್ಕಂ ದೇಗುಲದ ಮಠದ ಖಂಡಸ್ಫುಟಿತನವ
ಕರ್ಮ್ಮಕ್ಕಮೆನ್ದು ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ

೨೪. ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರ
ಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭ

೨೫. ರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತ
ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾ

೨೬. ಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮ
ವರ್ಷದ ಳನೆಯ ಸಿದ್ಧಾರ್ತ್ಥಸಂವತ್ಸರದ ಪುಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾ

೨೭. ರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ ಸೂರ್ಯ್ಯಗ್ರಹಣಪರ್ವ್ವ
ನಿಮಿತ್ತಂ ಶ್ರೀಮದ್ಭುಜಂಗದೇವರ ಶಿಷ್ಯರು ತ್ರಿಳೋಚನದೇವರ

೨೮. ವರ ಶಿಷ್ಯರು ಬಾಳಸೂರ್ಯ್ಯಾರ್ಯ್ಯರವರ ಶಿಷ್ಯರು ಶ್ರೀಕಾ
ಶ್ಮೀರಪಣ್ಡಿತದೇವರವರ ಶಿಷ್ಯರು ವಾದಿಮಹಾಪ್ರ

೨೯. ಳಯಕಾಲಭೈರವಪಂಡಿತದೇವರವರ ಶಿಷ್ಯರು ಪರಮನೈಷ್ಠಿ
ಕರೆನಿಸಿದ ಯೋಗೀಶ್ವರಪಣ್ಡಿತದೇವರ ಕಾ

೩೦. ಲಂ ಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಂ
ಸರ್ವ್ವನಮಸ್ಯಮಾಗೆ ॥ ಗೋವಿಂದದಣ್ಣನಾಥನಿಳಾ

೩೧. ವಿನುತಂ ತಂನ ಸರ್ವ್ವಮಾನ್ಯದೊಳ್ಳಿತಂ । ಮೂವತ್ತು
ಮತ್ತರಂ ಧಾನ್ಯಾವಳಿಯಂ ಬೆಳದು ರಯ್ಯಮೆನಿಸಿದ ಕೆಯ್ಯ ॥೧೯॥ ಮತ್ತ

೩೨. ಮಾದೇವರ್ಗ್ಗೆ ಮೂಲಸ್ಥಾನದಿಂ ಪಡುವಲು ಬಿಟ್ಟ ಮಾನ್ಯ
ದ ತೋಂಟಂ ಮತ್ತರೆರಡು ॥ ಆಗೋವಿನ್ದನ ತಂಗೆ ಮ। ಹಾಗುಣವತಿ
ಪೊನ...

೩೩. ಬ್ಬೆ ಸುಚರಿತೆ ತಂನೊ[ನಾ]। ಭೋಗದ ಮಾನ್ಯದೊಳೀತಳು।
ರಾಗದಿನೆಳೆ ಪೊಗಳೆ ಹತ್ತು ಮತ್ತರ ಕೆಯ್ಯ ॥೨೦॥ ರಾಮೇಶ್ವರಮುಂ ಮಾ

೩೪. ಡಿ ಮ । ಹಾಮಹಿಮೆಯನಪ್ಪುಕೆಯ್ದ ಗೊವಿಂದಂಗು।
ದ್ದಾಮಬಳಂಗೆ ಸುತಂ ಗುಣ। ಧಾಮಂ ಸಜ್ಜನಲಲಾಟ

೩೫. ಪಟ್ಟಂ ಏಟ್ಟ ॥೨೧॥ ಆತಂ ಜಗತೀತಳವಿ। ಖ್ಯಾತಂ ಮುತ್ತ
ಗೆಯ ಮಹತಿ ಮೂರ್ತ್ತಿಯೆ ಮನಃ। ಪ್ರೀತಿಪರನೂರ ಮಧ್ಯದ। ಭೂತಳ
ಮಂ ತಂ

೩೬. ನ ತಳದ ಕೆಯ್ಯೆನೆ ಪಡೆದ ॥೨೨॥ ಅಂತು ಮಹಾಜನರ

ಪಾದಪೂಜೆಯುಂ ಕೊಟ್ಟು ಕೊಂಡಾಭೂಮಿಯುಂ ಮತ್ತಗೆ ಮೂವತ್ತು
ಮನಾಟ್ಟಿರಸು

೩೭. ಗೆಯ್ಯುತ್ತಿಟ್ಟ [ರ್ದ] ಮಂಡಳಿಕಯಮದಂಡಂ ಮಹಾ
ಮಂಡಳೇಶ್ವರಂ ಶ್ರೀವರ್ದ್ಧಮಾನಪುರವರಾಧೀಶ್ವರನೆನಿಸಿದ ವಿಕ್ರಮಾದಿ
ತ್ಯದೇವಂಗಮಾತ

೩೮. ನರಸಿ ಚಾಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿಯ ಮಗಂ ಯುವರಾಜಮ್ಮಲ್ಲಿ
ಕಾರ್ಜ್ಜುನದೇವನ ಮಗಳು ಶ್ರೀಮಹಾದೇವಿಗಂ ಬಿನ್ನಪಂಗೆಯ್ಯಲವರಿಬ್ಬ

೩೯. ರುಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲದೇವರ್ಗ್ಗೆ ಬಿಂನಪಂಗೆಯ್ದು
ಸರ್ವ್ವನಮಸ್ಯಂ ಮಾಡಿ ಕುಡೆ ಪಡೆದು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವ
ರ್ಷದ ೩೫ನೆ

೪೦. ಯ ವಿಕೃತಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕದ ಪುಣ್ಣಮೆ ವಡ್ಡವಾರ
ದಂದಿನ ಸೋಮಗ್ರಹಣಪರ್ವ್ವನಿಮಿತ್ತಂ ಶ್ರೀಯೋ

೪೧. ಗೇಶ್ವರಪಣ್ಡಿತದೇವನ ಶಿಷ್ಯರಪ್ಪ ಶ್ರೀಮದಚಳೇಶ್ವರಪಣ್ಡಿ
ತದೇವರ ಕಾಲಂ ಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಸರ್ವ್ವನಮಸ್ಯಮ್ಮಾಡಿ ॥
ಭೂವಿನು

೪೨. ತಂ ನಿಜಸತಿಶೋ । ಭಾವತಿ ಪುಣ್ಯವತಿ ಪುತ್ರವತಿ ಗುಣವ
ತಿಯೆಂ । ದೀವಸುಧೆ ಪೊಗಳ್ವ ಕೋಮಲ । ದೇವಿಯೊಳೊಂದಾಗಿ

೪೩. ಧರ್ಮ್ಮತತ್ಪರ ಚಿತ್ತ [ಂ] ॥೨೩॥ ರಾಮೇಶ್ವರದೇವರ್ಗ್ಗಭಿ ।
ರಾಮಗುಣಂ ವಿಷ್ಣುದೇವನನ್ವಯಧರ್ಮ್ಮ । ಪ್ರೇಮಪರನೂರ ಮಧ್ಯದ ।
ಭೂಮಿಯನಿಪ್ಪತ್ತು

೪೪. ನಾಲ್ಕು ಮತ್ತರನಿತ್ತ [ಂ] ॥೨೪॥ ಪರಮಾರ್ತ್ಥಮಿ...
ಧರ್ಮ್ಮಮ । ನೆರಡಿಲ್ಲದೆ ಪರಮಭಕ್ತಿಯಿಂ ಕಾವ ಮಹಾ । ಪುರುಷಂ
ಕವಿಲೆಗಳಂ

೪೫. ಸಾ । ಸಿರಮಂ ಸಲೆ ದಾನವಿತ್ತ ಫಳಮಂ ಪಡೆಗು [ಂ] ॥೨೫॥
ತಲೆ ವೋಪಡಮೆತ್ತಾನುಂ । ನೆಲವಾಳ್ವೋಪಡವವೋಪುವೀಧರ್ಮ್ಮ

೪೬. ... ಳೊಂ । .... ಯನೊಡೆದಡಕೆಯುಂ ಬೇ । ಡಲಾಗದಿದನ
ಳಿದ ಪಾಪಿ ಪಸುಗಳನಳಿದ [ಂ] ॥೨೬॥ ತೆಱೆಯುಂ ಕಿಱುದೆಱೆಯುಂ

ಪ್ರೊಲಿ । ತೆಜಿ

೪೭. ಯಂ ಮಾನ್ಯಕ್ಕೆ ಬಂದ ತೆಜಿಯಂ ದೇವ । ತ್ರಿಜಮೇಳ್ಕು ಮೆಂಬ ಪಾತಕ । ನಜಿುದೀಗಳೊಳಜಿುಗುವುವನಧೋಗತಿಗಿಳಿಗು [೦] ॥೨೭॥ ಇರಿಸುವುದು....

೪೮. ಮನೈಷ್ಠಿಕ । ಪರಮುನಿಯಂ ಪ್ರಭುಮಹಾಜನಂಗಳು ಕಾ ... । ಪರನಾಡನುನೀಸ್ಥಾನದೊ । ೪ರಲೀಯದೆ ಕಳೆವುದಿನಿತು ನಾಂ

೪೯. ಪ್ರಾತ್ಥಿಸಿದೆ ॥೨೮॥ ಕಿಡದನ್ತೀಧರ್ಮ್ಮಮನೂ । ರೊಡೆಯ ಮ್ಮ್ರಹಿಪರ್ಮ್ಮಹಾಜನಂ ನಗರ ಪೆ । ರ್ಗ್ಗಡೆಗಳು ಕರಣಂಗಳು ಸ

೫೦. ಲೆ । ನಡೆಯಿಸುವುದು ಚಂದ್ರಸೂರ್ಯ್ಯರುಳ್ಳಂನೆವರಂ ॥೨೯॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ್ವಸುಂಧರಾಂ । ಷಷ್ಟಿ

೫೧. ರ್ಬ್ಬರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥೩೦॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂ । ಕಾಲೇ ಕಾಲೇ ಪಾ

೫೨. ಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ತ್ಥಿವೇಂ ದ್ರಾ । ನ್ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ।

———o———

Inscription No 4

Archaeological Museum, Bijapur. Inscription No. A. 25.

೧. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾ ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವ

೨. ರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳು ಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ರಿಭುವನಮ

೩. ಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿಧ್ಧಿಪ್ರವ ರ್ದ್ಧಮಾನಮಾಚನ್ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ

೪. ಸಲುತ್ತಮಿರೆ ರಾಜಧಾನಿ ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳ್ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂ

೫. ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪ ಸಮಧಿಗ

ತಪಞ್ಚಮಹಾಸಾಮನ್ತಾಧಿಪತಿ ಮ

೬. ಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ ಮನೆವೆರ್ಗ್ಗಡೆ ಗುಣ್ಡಮ ಯ್ಯಂಗಳ್ । ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮ

೭. ಣ್ಡಳೇಸ್ವರಂ ಭೀಮಣದೇವರು ತರ್ದ್ದವಾಡಿಸಾಸಿರಮಂ ತ್ರಿಭೋಗಾಭ್ಯನ್ತರಸಿದ್ಧಿಯಿನ್ದಾಳುತ್ತಮಿರಲು ತರ್ದ್ದ

೮. ವಾಡಿಸಾಸಿರದ ಪೆಜ್ಜುಂಕದ ವಡ್ಡರಾವುಳದ ಸುಂಕವೆ ರ್ಗ್ಗಡೆ ಶ್ರೀಮದ್ದಣ್ಡನಾಯಕನ್ದಾಸಿ

೯. ಮರಸರುಮಿಜ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ ೯ನೆಯ ರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರದ ಪು

೧೦. ಷ್ಯಸುದ್ಧ ೧೩ ಆದಿವಾರದನ್ದಿನುತ್ತರಾಯಣ ಸಂಕ್ರಾನ್ತಿಯ ಪರ್ವ್ವನಿಮಿತ್ತದನ್ದು ಸಿರಿಮುಲಗೆಯ ತೊ

೧೧. ,ಟ್ಯಯ ತಡಿಯ ಸಕಳೇಸ್ವರದೇವರ್ಗ್ಗೆ ಸ್ನಾನನಿವೇದ್ಯಗನ್ಧ ಧೂಪನನ್ದಾದೀವಿಗೆಜೀರ್ಣ್ನೋದ್ಧಾರಪೂಜಾ

೧೨. ರಿಸಾರವರ್ಣಾಯಮರುಮಿನ್ತಿನಿತಕ್ಕೆ ಪನ್ನಾಯದಲುಂ ಪೆಜ್ಜುಂಕದಲುಂ ಕೂಡಿ ಸಮುದಾಯದಲುಂ ತಿಂ

೧೩. ಗಳಿಗೆ ಜನಪಲ್ಲಯ ಪೇಱನ ಸುಂಕಮನಾಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ಬಿಟ್ಟರು । ಈಧರ್ಮ್ಮಮನಾವೊರ್ವ್ವರು

೧೪. ತಂತಮ್ಮ ಆ ಕಾಲದೊಳ್ನಡೆಯಿಸುವರವರದೇ ಧರ್ಮ್ಮವಿ ಷೇಸಂ ಮತ್ತಂ ವಾರಣಾಸಿಯೊಳಂ ಕುರು

೧೫. ಕ್ಷೇತ್ರದೊಳಂ ಪ್ರಯಾಗೆಯೊಳಂ ಸಾಸಿರ ಕವಿಲ್ಯೆಯುಂ ಸಾಸಿರ ಬ್ರಾಹ್ಮಣರಿಗೆ ಕೊಟ್ಟ ಫಳ

೧೬. ಮಕ್ಕುಂ । ಇಧರ್ಮ್ಮಮನಾರೊರ್ವ್ವರು ನಡೆಯಿಸದೆ ಕಿಡಿ ಸಿದವಂಗೆ ಸಾಸಿರ ಕವಿಲೆಯುಮಂ

೧೭. ಸಾಸಿರ ಬ್ರಾಹ್ಮಣರುಮಂ ವಾರಣಾಸಿಯೊಳಳಿದ ದೋಶ ಮಕ್ಕುಂ ॥ ಈ ಧರ್ಮ್ಮಕ್ಕಿಲ್ಲಿ ನಡೆವ

೧೮. ಸುಂಕಿಗರೆ ಒಡೆಯರಾಗಿ ದೇವರ್ಗ್ಗೆ ಭಕ್ತರಪ್ಪರನೆ ಪೂಜಾರಿ ಮಾಡಿ ದುಷ್ಟನಿ

೧೯. ಗ್ರಹ–ಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂ ನಡಸುವುದುಂ ಟುಪೇಕ್ಷಿ ಸಿದರಪ್ಪ

೨೦. ಡವರ್ಗ್ಗೆ ದೋಶಮುಕ್ತ॥ ಆ ಕಾಲದೊಳ್ ರೆಪ್ಪೆಕಬ್ಬೆ ತನ್ನ ತೊತ್ತು ಮಾಚಬ್ಬೆಯುಂ ಸಕಳೇಶ್ವರದೇವರ್ಗ್ಗೆ ಬಿಟ್ಟಳ್ ॥

೨೧. ಶ್ಲೋಕ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾ

೨೨. ಯತೇ ಕ್ರಿಮಿಃ ॥ ....ಗೆನ್ನುಜಿ.... ಸಿನಾಯ .... ಕನೆಯವೊ

೨೩. ... ...

Inscription No. 5

Nidagundi Inscription of Kalinatha Temple.

ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ–ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ–ಮಹಾರಾಜಾಧಿರಾಜ–ಪರಮೇಶ್ವರ–ಪರಮಭಟ್ಟಾರಕ–ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ - ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿ - ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂ ಸಲುತ್ತಮಿರೆ। ಅಗ್ರಹಾರಂ ನಿಡುಗುಂಡಿಯ ಮಹಾಜನಂ ನಾಲ್ನೂರ್ವರುಂ ಪೂ ... ಯಿಂ ನಡೆದ ಪಾರಿಖಾಯದ ಪೊಂಗೆ ಮೂರುವರೆ ವೀಸವಮುಂ ವರಸ್ಥಾನದ ಮಹಾಜನದಭ್ಯಾಗತಪೂಜೆಗೆ ಬಿಟ್ಟರು। ಶ್ರೀಮನ್ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ಶಿಂಗಣದೇವಂ ಕಿಸುಕಾಡಿರ್ಪತ್ತುಮಂ ದುಷ್ಟನಿಗ್ರಹ–ಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂದಾಳುತ್ತಮಿರ್ಪಗ್ರಹಾರಂ ನಿಡುಗುಂಡಿಯೀ ಶಾಶನಮರ್ಯಾದೆಯೈನೂರು ಗದ್ಯಾಣವೊನ್ನೊಳಗೆ ಮತ್ತು ಗದ್ಯಾಣವೊನ್ನನಲ್ಲಿಯ ಶ್ರೀಸ್ವಯಂಭು ಕಲಿದೇವಸ್ವಾಮಿದೇವರ ಪವಿತ್ರಾರೋಹಣಕಂ ಪಾರಾಯಣ ಓದಿದ ಬ್ರಾಹ್ಮಣಭೋಜನಕಂ ದಕ್ಷಿಣೆಗಂ ಬಿಟ್ಟರು। ಸ್ವಸ್ತ್ಯನವರತ ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯ ಸಹಶ್ರಫಳಭೋಗಭಾಗಿನಿ ದ್ವಿತೀಯ ಲಕ್ಷ್ಮೀಸಮಾನೆ ಕಳಹಂಸೆಗಮನೆ ಪ್ರತ್ಯಕ್ಷಪಾರ್ವತಿಯಭಿನವ ಸರಸ್ವತಿ ಶ್ರೀಮದಾಹವಮಲ್ಲದೇವರರ್ಧಾಂಗಿ ಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರ

ತಂಗೆ ಶ್ರೀಮತಿ ಸುಗ್ಗಲದೇವಿಯರು ಕಿಸುಕಾಳೆಪ್ಪತ್ತರ ಬಳಿಯಗ್ರಹಾರಂ ನಿಡುಗುಂಡಿಯಂ ತ್ರಿಭೋಗಾಭ್ಯಂತರಶಿದ್ಧಿಯಿಂ ದುಷ್ಟನಿಗ್ರಹ-ಶಿಷ್ಟ ಪ್ರತಿಪಾಳನದಿಂದಾಳುತ್ತಮಿರೆ । ಸಕವರ್ಷ ೯೯೩ ನೆಯ ನಳಸಂವತ್ಸರದ ಭಾದ್ರಪದದಮಾವಾಶ್ಯ ಬ್ರುಹಸ್ಪತಿವಾರದ ಸೂರ್ಯಗ್ರಹಣನಿಮಿತ್ತಂ ತಳಭೋಗಮಣ್ಬಳಿಯ ಪೊಂಗೆರಡುವರೆ ವೀಸಮಮಂ ಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರ್ಗೆ ಆವರೆವಾದಿಯ ನೆಲೆವೀಡಿನೊಳ್ಬಿನ್ನಪಂಗೆಯ್ದು ಪರಮೇಶ್ವರದತ್ತಿಯಾಗಿ ಪಡೆದು ಮೂಲಸ್ಥಾನಂ ಶ್ರೀಸ್ವಯಂಭು ಕಲಿದೇವಸ್ವಾಮಿದೇವರ್ಗೆ ಖಂಡಸ್ಫುಟಿತನವಕರ್ಮ ಧೂಪದೀಪನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟರಾದೇವರ್ಗೆ ನಂದಾದೀವಿಗೆಯೆಣ್ಣೆಗೆ ಬಿಟ್ಟ ಗಾಣವೊಂದು । ಗ್ರಾಮಾಧಿದೇಯಿಪಂ ಭಗವತಿಗೆ ನಂದಾದೀವಿಗೆಯೆಣ್ಣೆಗೆ ಬಿಟ್ಟ ಗಾಣವೊಂದು । ಯಿಂತೀ ಧರ್ಮಮಂ ಸ್ವಧರ್ಮದಿಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಪ್ರಯಾಗ ... ತೀರ್ಥಕುರುಕ್ಷೇತ್ರಮೆಂಬೀಸ್ಥಾನಂಗಳಲು ಕೋಟಿ ಕವಿಲೆಯ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಸುವರ್ಣದೊಳ್ಕಟ್ಟಿಸಿ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗೆ ದಾನಂಗೆಯ್ದ ಫಳಮಕ್ಕುಮೀಧರ್ಮಮನ್ನಾರೊರ್ಬರಳಿದವರೀಪುಣ್ಯತೀರ್ಥಂಗಳಲನಿತ್ಯ [ತೆ] ಕವಿಲೆಯುಮನನಿಬರ್ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ದೋಷಮಕ್ಕು । ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಶೇತುಂ ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ । ಸರ್ವಾನೇತಾನ್ಭಾವಿನಹಾ ಪಾರ್ಥಿವೇಂದ್ರೋ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಭದ್ರಹ । ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರುಮಿಹಿ । ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ... ನೆಯ ವಿಕೃತಸಂವತ್ಸರದ ಶ್ರಾವಣದ ಪುರ್ಣ್ಣಮಿ ಬುಧವಾರವಂದು ... ಬಮ್ಮದೇವನಾಯಕರ ಮಗ ಶೇನಬೋವ ಗೋಯಿಂದಣ್ಣನು ಕೇಶವಾದಿತ್ಯದೇವರೊಳಗೆ ತಾನು ಮಾಡಿಸಿದ ಕೇಶವ-ದೇವರ್ಗೆ ನಿವೇದ್ಯಕ್ಕು ಪವಿತ್ರಾರೋಪಣಮಂ ನಡಸುವ ... ಪೂಜೆಯಾಗಿ ಕೊಟ್ಟ ಗದ್ಯಾಣ ಮೂವತ್ತ ....

... ನೆಲ್ಲುಬಳ್ಳವೊಂದು ಮೇಲು ಬೀಯ ತಿಂಗಳಿಂಗೆ ವೀಸವಯ್ದು ಪವಿತ್ರಾರೋಪಣಕ್ಕೆ ಪಣವಾರುಮಂ ಪಾರಿಖಾಯದಲು ನಡಸುತ್ತಂ

ಬಪ್ಪರು । ಯೀಧರ್ಮ್ಮವುಂ ನಾಲ್ಮ್ವರ್ಬ್ಬರುಂ ಆಚಂದ್ರಾರ್ಕತಾರಂ ಪ್ರತಿಪಾಳಿಸಿ ನಡಸುವದು ॥ ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷದ ಮೂವತ್ತೊಂದನೆಯ ಜೆಯ ಸಂವತ್ಸರದ ಶ್ರಾವಣದ ಪುರ್ಣ್ಣಮಿ ಸೋಮವಾರದಂದಿನ ಸೋಮಗ್ರಹಣನಿಮಿತ್ತಂ ಶ್ರೀಮತ್ಕೇಶವಾದಿತ್ಯದೇವರ ಪವಿತ್ರಾರೋಪಣಕ್ಕೆ ಶ್ರೀಮತು ನಿಡುಗುಂಡಿಯೂರೊಡೆಯ ಪ್ರಮುಖಮಹಾಜನ ನಾಲ್ನೂರ್ವ್ವರ ಸನ್ನಿಧಾನದಲು ಮುದುವೊಳಲ.... ಯರ ಬಮ್ಮರಸಂ ....

.... ಕ್ರಮಿತರ ವಾಸುದೇವಕ್ರಮಿತರು ಬಿಟ್ಟ ಗ ೧ ಪ । ಸಯ.... ಯರ ಬಿಟ್ಟಣ್ಣಂ ಬಿಟ್ಟ ಗ ೧ ಪ ॥ ... ಕ್ರಮಿತರ ಕೇಶಿಯಣ್ಣಂ ಬಿಟ್ಟ ಗ ೧ । ಅಂತು ಗದ್ಯಾಣಕಂ ... ಪೊಂಗೆವರ್ಷ .... ಯಲ್ನಾಲ್ನೂರ್ಬ್ಬರುಂ ಶ್ರಾವಣ ಸುದ್ಧ ದ್ವಾದಶಿಗೆ ಪೊನ್ನಂ ಬಿಟ್ಟ ... ... ಕೆಯ್ಯಲ್ಪನ್ನೆರಡು ಪಣಮುಂ ಕೊಟ್ಟೆರಡು ವೇದದ ಪಾರಾಯಣಮನೋದಿಸಿ ಪವಿತ್ರಾರೋಹಣಮನಾಚಂದ್ರಸ್ಥಾಯಿಯಾಗಿ ನಡಸುತ್ತಂ ಬಪ್ಪರಿಂತೀ ಧರ್ಮ್ಮಮುಂ ಸ್ವಧರ್ಮ್ಮದಿಂ ಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆ ವಾರಣಾಶಿಪ್ರಯಾಗೆ .... ತೀರ್ಥಂ ಕುರುಕ್ಷೇತ್ರಂಗಳಲು ಸಾಯಿರ ಕವಿಲೆಯಂ ಕೋಡು ಕೊಳಗುಮಂ ಸುವರ್ಣದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಕೊಟ್ಟ ಫಳಮಕ್ಕುಂ । ಇದನಾವನೊಬ್ಬನಳಿವವನಿನಿತು ತೀರ್ಥಂಗಳಲಿ ... ...

Inscription No. 6.

Rāyabāga Inscription

Now in Irwin Agricultural Museum, Kolhapur.

೧. ಹಾಪ್ರಚಣ್ಡದಣ್ಡ

೨. ಮಳ ಮಾರ್ತ್ತಣ್ಡನು

೩. ಸ್ವದನ ನಿಮಿತ್ತ ಮಿತ್ರಪಲ

೪. ಡಾಮಣಿ ಚಯ

೫. ಭೂಲೋಕಮಲ್ಲದೇವ ಹ
೬. [ಸ] ಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮನುಮಪ್ರದೆ
೭. ... ಕ್ಷರಸರು ಶ್ರೀಮನ್ಮಹಾಘಟಿಕಾಸ್ಥಾನವಗ್ರಹಾರ ಹೂವಿ
೮. ನಬಾಗೆಯ ತ್ರಿಭೋಗಾಂತರಸಿದ್ಧಿಯಂ ಪಡೆದಾಳುತ್ತಮಿರೆ ಶ್ರೀಮ
೯. ಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೫೧ ನೆಯ ಪ್ಲವಂಗಸಂವತ್ಸರದ ಪೈ
೧೦. ಶಾಖಸು. ೩ ಬ್ರಿಹಸ್ಪತಿವಾರ ವೆತಿಪಾತದಂದು ಕೆಜಿಯೆಲಿಯಕೇ
೧೧. ಶವೇಶ್ವರದೇವರ್ಗ್ಗೆ ತಾವು ಬಿಟ್ಟ ಧಮ್ಮ ಪುರೋಪ್ರಿದ್ಧಿಗೆ ಸಲು
ವಂತಾಗಿ
೧೨. ದೇವರ ನಿವೇದಕ್ಕೆ ತಗ್ಗಿಯ ಮಾನ್ಯದೊಳಗೆ ಕೊಟ್ಟ ಮತ್ತರು
೧೬ ತೋಟ ಮ
೧೩. ತ್ತರು ೧ ಪೂಜರಿಗಿಲುಮಟ ೧ ಇಧಮ್ಮದ ಊರೊಡೆಯ
ಪ್ರಮುಖ
೧೪. ಮಹಾಜನಂಗಳು ಪ್ರತಿಪಾಳಿಸುವರು ॥ ಬಹುಭಿರ್ವಸುಧಾ ಭೂ
೧೫. ಕ್ತಾತ್ವ ರಾಜಭಿಸಗರಾಜಭಿ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿ ತಸ್ಯ
೧೬. ತಸ್ಯ ಯದಾ ಫಳ ॥ ಇಧಮ್ಮವನಳಿದವ ಪ್ರಯಾಗೆಯ
೧೭. ಲು ಸೋಯಿರ ಕವಿಲೆಯನಳಿದವನು ॥

———O———

Inscription No. 7.

Inglēśvara Nārāyaṇadēva Temple Inscription.

೧. ಸಮುಸ್ತ್ರಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ

೨. ಭವೆ ॥೧॥ ಜನನಾಥಂ ತ್ರೈಲಪಂ ತ್ರೈಲಪತನಯಂ ವೀರ ಸತ್ಯಾಶ್ರಯಂ ತ । ತ್ತನುಜಾ

೩. ತಂ ವೈರಿಭೂಪಾಳಕಮದಮಥನಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ । ಘನಶೌರ್ಯಂ ತಂನೃಪೇಂದ್ರಾನು

೪. ಜನತಿಬಳನಪ್ಪಯ್ಯಣೋರ್ವ್ವೀಶನಂತಾ । ತನ ತಮ್ಮಂ ವೀರ

ಸಿಂಹಾಸನಪತಿ ಜಯಸಿಂಹಂ

೫. ನ್ರಿ[ನೃ] ಸಿಂಹಾವತಾರಂ ॥೨॥ ಆಜಯಸಿಂಹನೃಪೇಂದ್ರತ। ನೂಜಂ ತ್ರೈಳೋಕ್ಯಮಲ್ಲನಾ

೬. ಹವಮಲ್ಲಂ । ರಾಜಾಧಿರಾಜನಾನ್ರಿ[ನೃ]ಪ । ರಾಜ ಸುತಂ ಸೋವಿದೇವಧರಣೀನಾಥಂ ॥೩॥ ಆಧರಣೀ

೭. ನಾಥಾನುಜ । ನೀಧರೆಯಂ ಹಿಮದಿನಿತ್ತ ಸೇತುವನೆಯ್ದುಲು [ಲ್] । ಸಾಧಿಸಿ ವಿರೋಧಿರಾಯಧ । ರಾ

೮. ಧರವಜ್ರಂ ಚಳುಕ್ಯಪತಿ ಪೆಸರ್ವಡೆದ[ಂ] ॥೪॥ ಪುದುಗು ಡದಾರ್ಗ್ಗವೀಧರೆಯನೊರ್ವ್ವನೆ ಪೋರ್ವ್ವಲದಿಂ

೯. ದೆ ಪಾಳಿಪೊಂ । ದದಟನಳುರ್ಕ್ಕೆಯಿಂ ನಹುಷನೆಂಬುದ ಗುರ್ವ್ವಿನ ಕಾರ್ತ್ತವೀರ್ಯ್ಯನೆಂ । ಬುದು ಪುರು

೧೦. ಕುತ್ಥನೆಂಬುದು ಪುರೂರವನೆಂಬುದು ರಾಮಚಂದ್ರನೆಂ । ಬುದು ಪೆಱತೊಂದನೆಂಬುದೆ ನೆಗ

೧೧. ರ್ತ್ತೆಯ ವಿಕ್ರಮಚಕ್ರವರ್ತ್ತಿಯ ॥೫॥ ಆತನ ತನಯಂ ಸಕಳಮ । ಹೀತಳ ....

೧೨. ಪಾಳರಂ ನಿಜಪಾದಾ । ಬ್ಜಾತಕ್ಕೆಱಗಿಪ ವೀರವಿ । ನೂತಂ ಸೋಮೇಶ್ವರಕ್ಷಿತೀಶಂ ನೆಗಳ್ದ[ಂ] ॥೬॥ ಆವನಾ ... ...

೧೩. ಚಕ್ರದಿಂ ಸಾಧಿಸಿ ಸಕಳಮಹೀಚಕ್ರಮಂ ಷೋಡಶೋರ್ವ್ವೀ ಧವರಂ ಸ್ವಾಚಾರ ... .

೧೪. ಳಿಸಿ ಮನೋಜಾತಮಂದಾರಚಂದ್ರಧುವರ್ತಿ ಜಸಂ ಬಂದಿಡುವ ನೆವದೆ ....

೧೫. ಪಮ್ಯರೂಪಂಬಿವ ಜಿ ಳಾಧಿಕ್ಯ ... ತೊಳ್ಪಿದನಧಿಪತಿ ಭೂಲೋಕಮಲ್ಲಕ್ಷಿತಿಪತಿ ॥೭॥ ....

೧೬. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ–ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ–ಮಹಾರಾ ಜಾಧಿರಾಜ–ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ

೧೭. ರಕ–ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ–ಚಾಳುಕ್ಯಾಭರಣ–ಶ್ರೀಮತ್ ಭೂಲೋಕಮಲ್ಲದೇವವಿಜಯರಾ

೧೮. ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿ[ವೃ]ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾ
ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನೊಳು

೧೯. ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರಲು ॥
ತತ್ಪಾದಪದ್ಮಾರಾಧಕಂ ॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂ

೨೦. ಚಮಹಾಶಬ್ದ–ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ಕಾಳಾಂಜರಪುರವ
ರಾಧೀಶ್ವರಂ ಸುವರ್ಣ್ಣವ್ರಿ [ವೃ] ಷಭಧ್ವಜಂ ಡಮರು

೨೧. ಗತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಂ ಕಳಚುರ್ಯ್ಯಕುಳಕಮಳ
ಮಾರ್ತ್ತಣ್ಡಂ ಕದನಪ್ರಚಂಡಂ ಮನಕನಕಾ

೨೨. ಚಳಂ ಸುಭಟರಾದಿತ್ಯಂ ಕಲಿಗಳಂಕುಸಂ ಗಜಸಾಮಂತ
ಶರಣಾಗತವಜ್ರಪಂಜರಂ ಪ್ರತಾಪಲಂಕೇ

೨೩. ಶ್ವರಂ ವೈರೀಭಕಂಠೀರವಂ ನಿಶ್ಶಂಕಮಲ್ಲಂ ನಾಮಾದಿ
ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇ

೨೪. ಶ್ವರಂ ಶ್ರೀಮತ್ ಹೆಮ್ಮಾಡಿಯರಸರು ಸುಖಸಂಕಥಾವಿ
ನೋದದಿಂ ತರ್ದ್ದವಾಡಿನಾಡಂ ಪ್ರತಿಪಾ

೨೫. ಳಿಸುತ್ತಮಿಳ್ದು [ರ್ದು] ॥ ಸಕವರ್ಷದ ೧೦೫೧ ನೆಯ
ಕೀಲಕಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಪೌರ್ಣ್ನಮಾ

೨೬. ಸ್ಯೆಯೊಳು ಸೋಮಗ್ರಹಣ ನಿಮಿತ್ತದಿಂ ಪಲವುಂ
ದಾನಂಗಳಂ ಮಾಡುತ್ತಲಿರ್ದ್ದಂ ॥ ಶ್ರೀ

೨೭. ಮನ್ಮಹಾಪ್ರಧಾನ ಮನೆವೆರ್ಗ್ಗಡೆ ದಣ್ಡನಾಯಕಂ ಬೀಯ
ಪಯ್ಯಂಗಳ ಶ್ರೀಕರಣ

೨೮. ನೀಲಕಂಠನಾಯಕರು ಶ್ರೀಮದುತ್ತಮದಗ್ರಹಾರಪಿಂಗ
ಳೇಶ್ವರದ ನಡುವೆ ತಾ

೨೯. ವು ಮಾಡಿಸಿದ ತ್ರಿಕೂಟದ ಶ್ರೀನೀಲಕಂಠೇಶ್ವರದೇವರ್ಗ್ಗ
ವರ ಬಿಂನಹದಿಂ ದೇವತಾಪೂ

೩೦. ಜೆಗವಂಗಭೋಗಕಂ ನಿವೇದ್ಯಕ್ಕಂ ಪುರಾಣಖಂಡಿಕಚೈತ್ರ
ಪವಿತ್ರವಿಂತಿನಿತರ್ಕ್ಕಂ ತಮ್ಮ

೩೧. ಧರ್ಮ್ಮವಾಗಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ನಾಡ ಹೆರ್ಗ್ಗಡೆ

ದಂಡನಾಯಕಂ ನಾಗದೇವಯ್ಯಪ್ರ

೩೨. ಮುಖಕರಣಂಗಳ್ಗೆ ಸಂಮುಖಾದೇಶದಿಂ ಬೆಸಸಿಯುರುವಣ ವಾಗಿ ಬಿಟ್ಟ ಪಿರಿಯ

೩೩. ಕರಿಯ ನೆಲಂ ಮತ್ತರು ೧೦೦ ಹೂದೋಂಟ ೧ ದೇವರ ನಂದಾದೀವಿಗೆಗಂ ಏಕಾದಸಿಯ

೩೪. ... ನಮಸ್ಯವಾಗಿ ಬಿಟ್ಟ ಗಾಣ ೨ ಇನ್ತೀಧರ್ಮ್ಮಮನಾರೊ ರ್ಪ್ಪರು ಪ್ರತಿಪಾ

೩೫. ಳಿಸಿದರ್ಗ್ಗೆ ಗಂಗೆ–ವಾರಣಾಸಿ–ಕುರುಕ್ಷೇತ್ರದೊಳಂ ಸಾಸಿರ ಕವಿಲೆಯುಮಂ

೩೬. ಸಾಸಿರ ಹೊಂನುಮಂ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರ್ಗ್ಗೆ ಕೊಟ್ಟ ಫಳ ॥ ಈಧರ್ಮ

೩೭. ಮನಳಿದಂಗೆ ಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳಾ ಸಾಸಿರ ಕವಿಲೆಯು

೩೮. ಮಂ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ದೋಷಂ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ

೩೯. ಹರೇತಿ ವಸುಂಧರಾಂ । ಶಷ್ಟಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾ ಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ॥

೪೦. ಸಾಮಾನ್ಯೋಯ್ಯಂ ಧರ್ಮ್ಮಸೇತುಂ ನೃಪಾಣಾಂ । ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ।

೪೧. ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ॥

೪೨. ಬಹುಭಿರ್ವ್ವಸುಧಾ ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ । ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂ

೪೩. ಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಳಂ ॥ ಸ್ವಸ್ತಿ ॥ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ...

೪೪. ಭೂಲೋಕಮಲ್ಲದೇವವರ್ಷದ ೧೩ ನೆಯ ಪಿಂಗಳ ಸಂವ ತ್ಸರದ ಭಾದ್ರಪದ [ಮಾಸ ಬ್ರಿಹ]

೪೫. ಸ್ಪತಿವಾರ ವ್ಯತಿಪಾತವದ್ಯಾಷ್ಟಮಿಯುಲು ... ಕೇರಿಯ

ನೂರ್ವ್ವರುಂ ... ...

೪೭. ತಮ್ಮ ಧರ್ಮ್ಮವಾಗಿ ಬ್ರಾಹ್ಮಣಭೋಜನಕ್ಕೆನ್ದು ಬಿಟ್ಟ ...

೪೭. ... .

———O———

Inscription No. 8

Muttage Sangamēśvara Temple

Inscription No. 2

೧. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥೧॥ ಓಂ ನಮಶ್ಶಿವಾಯ

೨. ಶ್ರೀಕಂಠಂ ನಿತ್ಯರೂಪಂ ನಿರುಪಮುಮಹಿಮಂ ವಿಶ್ವಲೋಕಾಧಿನಾಥಂ । ಶ್ರೀಕಾಂತಾಂಭೋಜಜನ್ಮಪ್ರಮುಖಸುರಗಣಸ್ತೂ

೩. ಯಮಾನಂ ಮಹೇಶಂ। ಲೋಕಾಲೋಕೈಕಬೀಜಂ ಪಶುಪತಿ ಶಿವಲಿಂಗಂ ಜಿತಾನಂಗನೀಭೂ । ಲೋಕಕ್ಕೆಲ್ಲಂದದಿಂದಂ ಶುಭ

೪. ಮನನುದಿನಂ ಮಾಡುಗಾಚಂದ್ರತಾರಂ ॥೨॥ ಶ್ರೀಕಾಂತಾಕಾಂತನಾತ್ಮೋದರಭವನದೊಳೊಂದರ್ಕ್ಕಱಿಂ ಬಯ್ತು .... ಯಂ ಲೋಕಾಲೋಕಂಗಳ ಕಾವನು

೫. ಪಮುಮಹಿಮಂ ವಿಶ್ವಲೋಕೈಕವಜ್ರ । ಪ್ರಾಕಾರಂ ವಿಶ್ವರೂಪಂ ಜಿತದನುಜಕುಳಂ ಪಾಳಿತಾಶೇಷನಾಕಾ । ನೀಕಂ ಪಾಳಿಕ್ಕೆ ಧಾತ್ರೀವಳಯುಮನ

೬. ಖಿಳಾಧಾರನಾಚಂದ್ರತಾರಂ ॥೩॥ ಶ್ರೀಮತ್ರೈಭುವನೈಕನೇತ್ರನಖಿಳಪ್ರದ್ಯೋತಿತಜ್ಯೋತಿ ರಿ [ಖು] । ಕ್ಸಾಮಾಥರ್ಬ್ಬ [ರ್ವ್ವ] ಯಜುರ್ಮ್ಮಯಂ ಹರಿವಿರಿಂಚೀಶಾನರೂ

೭. ಪಂ ಪ್ರಭೋ । ದ್ದಾಮುಂ ವಿಶ್ವಜಗಕ್ಕಮೆಯ್ದೆ ಶಿವಲಿಂಗಾಸ್ಥಾನಸಂಸ್ಥಂ ತಮ । ಸ್ತೋಮಧ್ವಂಸಕರಂ ಕರಂ ಬೆಳಗುತಿರ್ಕ್ಕಂ ಚಂದ್ರತಾರಾನ್ವಿತಂ ॥೪॥ ಶ್ರೀಚಾಳುಕ್ಯಕುಳಾಬ್ಜ—

೮. ಮುಳ್ಳಲ .... ಲತ್ಯುತ್ಸಾಹದಿಂ ವಿಶ್ವಧಾ । ಶ್ರೀಚಕ್ರಕ್ಷನು

ರಾಗವಾಗಲುದಯ್ಸಂ ಗೆಯಂ ಚಳುಕ್ಯಾನ್ವಯ । ಪ್ರಾಚೀನಾಚಳ ದೊಳ್ನರೇಂದ್ರ

೯. ನುತನುದ್ಯನ್ಮಂಡಳಾಗ್ರೋಲ್ಲಸ । ದ್ರೋಚಿಪ್ರಸ್ಫುರಿತ ಪ್ರಚಂಡಕರನುರ್ಬ್ಬೀ[ರ್ವ್ವೀ] ಪಾಳಪಂ ತೈಳಪಂ ॥೫॥ ಎನೆ ನೆಗಳ್ದಾತೈ ಲಪದೇ । ವನ ತನಯುಂ ಶೌರ್ಯ್ಯಶಾಳಿ ಸ—

೧೦. ತ್ಯಾಶ್ರಯದೇ । ವನತರ್ಕ್ಯವಿಕ್ರಮಂ ಭೂ । ವನಿತೇಶಂ ರಾಜರಾಜನನುಪಮತೇಜಂ ॥೬॥ ಅತುಳಬಳರಾದರಾಭೂ । ಪತಿಗೆ ಸುತರ್ವ್ವಿಕ್ರಮಾಂಕನ

೧೧. ಯ್ಯಣದೇವಂ । ಪ್ರತಿಪಕ್ಷನೃಪನೃಸಿಂಹ । ಪ್ರತಿಮಂ ಜಯ ಸಿಂಹನೆಂಬರುರ್ಬ್ಬಿ[ರ್ವ್ವಿ] ಗಧೀಶರು[ರ್] ॥೭॥ ಶ್ರೀಜಯಸಿಂಹನರೇಂ ದ್ರತ । ನೂಜಂ ತ್ರೈಲೋಕ್ಯಮಲ್ಲ

೧೨. ನಾಹವಮಲ್ಲಂ । ತೇಜೋನಿಧಿತತ್ಸುತನಧಿ । ರಾಜಂ ಭುವ ನೈಕಮಲ್ಲದೇವಂ ನೆಗರ್ಳ್ದಂ[ಳ್ದಂ] ॥ ವಿನುತಂ ತದ್ಭೂವಲ್ಲಭ । ನನು ಜಾತಂ ವಿಷ್ಣುವರ್ದ್ಧನಂ ಶ್ರೀಮ

೧೩. ತ್ತ್ರಿಭು । ವನಮಲ್ಲದೇವನಾನೃಪ । ತನಯಂ ಭೂಲೋಕ ಮಲ್ಲದೇವನರೇಂದ್ರಂ ॥೯॥ ಅಗಣಿತವಿಕ್ರಮನಾತನ । ಮಗನುದ್ಧತ ವೈರಿವಂಶವನದವದಹ

೧೪. ನಂ । ಜಗದೇಕಮಲ್ಲದೇವಂ । ನೆಗರ್ಳ್ದಿ[ಳ್ದಿ] ರ್ದ್ದಂ ರಿಪು ನೃಪಾಳಮಸ್ತಕಶೂಳಂ ॥೧೦॥ ಆನರನಾಥನ ಮನೆಯೊಳು । ತಾನೆ ಸೆದಂ ಬಂರ್ಮ್ಮದೇವದಂಡಾಧೀಶಂ । ಶ್ರೀನಾಥ

೧೫. ನ ಮನೆಯೊಳು ವಿನ । ತಾನನ್ವನನೆಸೆವ ವೋಲು ಸಾಹಸ ತುಂಗಂ ॥೧೧॥ ಬಂರ್ಮ್ಮಣದಂಡನಾಥನ ಮಹೋಂನತಿಯುಂ ಧೃತಿ ಯುಂ ಚರಿತ್ರಮುಂ । ಬರ್ಮ್ಮಯನೀಗ

೧೬. ಳಿಯ್ದು ಪರಿಭಾವಿಸಿ ನೋಳ್ಪಡೆ ಮೇಲೆನಿಪ್ಪನಾ । ಧರ್ಮ್ಮ ತನೂಭವಂಗೆನುತೆ ಬಣ್ಣಿಪುದೀಜಗಮೆಲ್ಲಮೊಲ್ದು ತ । ಕ್ಕೂರ್ಮ್ಮೆಯಿ ನೆಸ್ಸೊಡೆವೊಗಳ್ಪನಿಂ ಪೊ

೧೭. ಗಳ್ವಂ ಬುಧಕಲ್ಪವೃಕ್ಷನಂ ॥೧೨॥ ಅತುಳಬಳಂ ಪ್ರತಾಪನಿಧಿ

ತಾಂ ಪದೆಪಿಂ ಜಗದೇಕಮಲ್ಲಭೂ । ಪತಿ ಜೆಸಸಲ್ಕೆ ಹೊಯ್ಸಳನನಾರ್ದ್ದ
ಱಿಯ

೧೮. ಟ್ಟ ತಗುಳ್ದು ತೂಳ್ದೆ ವಾ । ರುತಿಯ ವೊಲೊಂದೆ ಧೀಂಕಿ
ನೊಳವಂ ... ಱುತಂಬುಧಿವಾಯ್ದನೆಂದೊಡು । ದ್ಧತಿಕೆಯಿನಾಂಪರಾ
ರ್ದ್ಧರದೊಳೀ

೧೯. ಕಲಿ ಬಂವರ್ಮ್ಮಣ ದಂಡನಾಥನಂ ॥೧೩॥ ಎನೆ ನೆಗರ್ದ್ದ
[ಟ್ಟಿ] ಪುಣ್ಯಪುಂಜನ । ಮನೆಯೊಳು ಶುಭಚರಿತನೆನಿಪ ಮಾಧವ
ದೇವಂ । ತ್ರಿನಯುನನ ಪೊರೆ

೨೦. ಯೊಳಬ್ಜಾ । ಸನನಿಪ್ಪ ವೊಲಿರ್ದ್ದನಮಳಗುಣಗಣನಿಳಯಂ
॥೧೪॥ ಸ್ರಷ್ಟಂ ತಾಂ ವಾಗ್ವೀಯರ್ಯ್ಯ । ವಷ್ಟಂಭದೊಳೆನಿಸಿ ನೆಗರ್ದ [ಟ್ಟಿ]
ನೆಳೆಯೊಳ್ಮದದೆ ವ । ಶಿಷ್ಟಪ್ರವರಂ

೨೧. ವಿಪ್ರೋ । ತ್ಕೃಷ್ಟ ಶ್ರೀವೇದಮೂರ್ತ್ತಿ ಮಾಧವದೇವಂ ॥೧೫॥
ಆವಿಭುವಿನ ಸಾಧ್ವಿ ಶ್ರೀದೇವಿಗಮನುರಾಗಮಾಗೆ ಪುಟ್ಟಿದನಖಿಳೊ ।
ರ್ಬ್ಬೀ [ರ್ವ್ವಿ] ವಳಯುಂ ಬಣ್ಣಿಸೆ ಭೂ । ದೇವೋತ್ತಮನೆನಿ

೨೨. ಪ ಪೆಂಪಿನಿಂ ಶಿವರಾಜಂ ॥೧೬॥ ಸುರಸಿಂಧುರಕ್ಕೆ ದಾನಂ ।
ಹರಿಚಂದನತರುಗೆ ಸಕಳಸತ್ಫಳಮೆಸೆವಂ । ತಿರೆ ಬಂವರ್ಮ್ಮಣದಂಡಾ
ಧಿಪ । ನರಸುತನಕ್ಕೆಸದು ನಿಂದನೀ

೨೩. ಶಿವರಾಜಂ ॥೧೭॥ ಶಿವದೇವಂ ಭಕ್ತಿಯಿಂದಂ ಭಯುದಿನೆಜಿ
ಗಿದರ್ಗ್ಗನ್ಯಸೈನ್ಯಕ್ಕೆ ತಾಂ ಭೈ । ರವದೇವಂ ಗರ್ಬ್ಭವಾಸಸ್ಥಿತಿಯೊಳು
ಸುಖದಿಂದಿರ್ಪ್ಪಲೋಕೋಕ್ತಿಯಿಂ ಕೇ । ಶವದೇವಂ ತಿ

೨೪. ಬ್ರತೇಜಂ ದಿಶೆವಿದಿಶೊಗ .... ಕೊಂಡೊಪ್ಪೆ ತೋರ್ಪ್ಪಾ ।
ರವಿದೇವಂ ಭೂಮಿದೇವಾನ್ವಯ ವಿಮಳಸರೋಜಾತಸಂಭೂತನೀತಂ
॥೧೮॥ ಮಂನ [ನೆ] ಯು ಕಂಜಕುಂಜರಮದೋದ್ಧತ ಮಂನೆ

೨೫. ಯುರಾಜರಾಹುಶೌ । ರ್ಯೋಂನತ ಮಂನೆಯಾದ್ರಿಪವಿ
ಮಂನೆಯುಪಂನಗವೈನತೇಯುಭಾ । ಶ್ವಂ [ಸ್ವಂ] ನರಪಾಳಮಂಡಲಿ
ಕಮೌಳಿವಿಘಟ್ಟಿತಪಾದಪೀಠಬಾ । ಪ್ಪೆಂನದ

೨೬. ರಾವರ್ಮ್ಮನೋಮುಂದದಿನೀಶಿವರಾಜನನೀ ಧರಿತ್ರಿಯೋಳ್

॥೧೯॥ ಜಗಮೆಲ್ಲಂ ತಂನಂ ಮಱಿ । ಪುಗೆ ಕಾಪಂ ಮೀಱಿ ತೋಱು
ವಂ ಯಮಮುಖಮುಂ । ಬಗೆಗೊಂಡು ಬೇಡಿದುದನಾ ।

೨೭. ವಗಮೀವಂ ದಯೆಯಿನದಟನಿಂದಾರ್ಪ್ಪಿಂದಂ ॥೨೦॥ ಧ
ರ್ಮ್ಮದ ಪರೋಪಕಾರದ । ಪೆರ್ಮ್ಮೆಯ ನಿಜರೂಪನೆಸೆಯೆ ಮನುಜಾಕೃ
ತಿಯಿಂ । ನಿರ್ಮ್ಮಿಸಿದನರ್ತ್ಥಿಯಿಂದೆ ಚ । ತುರ್ಮ್ಮುಖನೆನೆ ನೆಗ

೨೮. ೞ್ದನೆಳೆಯೊಳೀ ಶಿವರಾಜಂ ॥೨೧॥ ಮುತ್ತಗೆಯೊಳ್ನಿಜೋಂನ
ತಿಯ ಕೀರ್ತಿಯ ಪುಂಣ್ಯದ ಪುಂಜದಂತೆ ದಿ । ಗ್ಭಿತ್ತಿಯನೆಯ್ದೆ ಕೊರ್ಬ್ಬಿ
ಬಳೆದಬ್ಜಭವಾಂಡಮನೆಯ್ದಲೇಳ್ಗೆ ಲೋ । ಕೋತ್ತ

೨೯. ರಮಾಗೆ ನಿರ್ಮ್ಮಿಸಿದನುತ್ಸವದಿಂ ರುಚಿರತ್ರಿಕೂಟಮೊ ।
ಪ್ಪುತ್ತಿರೆ ದೇವತಾನಿಳಯಮಂ ಶಿವರಾಜಚಮೂಪನರ್ತ್ಥಿಯಿಂ ॥೨೨॥
ಸುರುಚಿರಕೂಟತ್ರಯದಿಂ । ಪರಿರಂ

೩೦. ಜಿಪ ದೇಗುಲಂಗಳಂ ನಿರ್ಮ್ಮಿಸಿದಂ । ನಿರುಪಮಮಹಿಮಂ
ವಿಜಯಾ । ಪುರದೊಳು ಜಗದೇಕಪುರದೊಳೀ ಪುರವರದೊಳು
॥೨೩॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ

೩೧. ಶ್ರೀಪ್ರಿ[ಪೃ]ಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರ
ಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭ
ರಣಂ ಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವ

೩೨. ರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತಂ
ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖ

೩೩. ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದ
ಪದ್ಮೋಪಜೀವಿತನುಂ ಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಿತನುಂ ಸಮಧಿಗತ
ಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪ

೩೪. ತಿ ಮಹಾಪ್ರಧಾನಂ ಹಡಪದಧಿಷ್ಠಾಯಕಂ ಮನೆವೆರ್ಗ್ಗಡೆ
ಸೇನಾಧಿಪತಿ ದಂಡನಾಯಕಂ ಬಂಮಣಯ್ಯಂ ಬಿಂನಪಂಗೆಯ್ಯಲದಂ
ದಿಬ್ಯಚಿತ್ತದಲು ಕೇಳ್ದವಧಾ

೩೫. ರಿಸಿ ತರ್ದ್ದವಾಡಿಸಾಸಿರದ ಬಳಿಯ ಕಂಪಣಂ ಮುತ್ತಗೆ

ಮೂವತ್ತಱ ಮೊದಲ ಬಾಡಂ ಶ್ರೀಮತ್ಸರ್ಬ್ಬನಮಶ್ಯದುತ್ತಮದಗ್ರ ಹಾರಂ ಮುತ್ತಗೆಯ ಶ್ರೀ

೩೬. ಶಿವಲಿಂಗದೇವರ್ಗ್ಗೆ ಆನಾಡ ಬಳಿಯ ಕಂಪಣಂ ಹೆಬ್ಬಾಳು ಹಂನೆರಡಱೊಳಗಣ ನಾಗವಾಡವುಂ ಸರ್ಬ್ಬನಮಶ್ಯಂ ಮಾಡಿ। ಸ್ವಸ್ತಿ ಶ್ರೀಮುಜ್ಜಾಳುಕ್ಯಂ ಪ್ರತಾಪಚಕ್ರವ

೩೭. ರ್ತ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವರು ಸ್ವಕೀಯ ರಾಜಾಭ್ಯುದಯದ ೧೦ ನೆಯ ಪ್ರಭವಸಂವತ್ಸರದ ಚೈತ್ರ ಬಹುಳ ೫ ಸೋಮವಾರ ದಂದಿನ ವಿಷು

೩೮. ಸಂಕ್ರಾಂತಿ ಬ್ಯತಿಪಾತ ಪರ್ಬ್ಬನಿಮಿತ್ತಂ ಪರಮಭಕ್ತಿ ಪೂರ್ಬ್ಬಕಂ ದಯುಂಗೆಯ್ದು ಕುಡಲು ಸಮಸ್ತ ಪ್ರಧಾನರ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ಕುಮಾರಂ ಬಿಜ್ಜಲದೇ

೩೯. ವರಸರ ಸೌರಸದಿಂ ಪತ್ಥಳಿಸಹಿತಂ ಪಡೆದು ಬರೆದ ಶಾಸನಂ ॥ವ॥ ಶ್ರೀಮತ್ ಶಿವರಾಜದಂಡನಾಯಕಂ ತಂನಿಂ ನಿಂರ್ಮ್ಮಿತವಾದ ಈಧರ್ಮ್ಮಸ್ಥಾನಮುಂ ಪರಮ

೪೦. ನೈಷ್ಠಿಕಸ್ಥಾನಂ ಮಾಡಿ ಕುಡೆ ಪಡೆದಾ ಶ್ರೀಲಕುಳೇಶ್ವರ ದೇವರ ಗುರುಕುಳಕ್ರಮಮೆಂತೆಂದಡೆ॥ ಸೂರಿಜನಂಗಳೊಳ್ ನುಡಿ ಯಿನೀಜಗದೊಳ್ ಜಯ

೪೧. ವಾದಿಯಾಗೆ ಕೈ। ವಾರದೆ ವೇದಸಾರರಚಿತಾಚರಣಾನ್ವಿತೆ ಯಾಗಿ ವಾಣಿ ಕಾ। ಶ್ಮೀರದೆ ಕೂಡಿ ಬಂದು ವಿಜಯಾಪುರದೊಳ್ ನೆಲ ಸಲ್ಕೆಗಳ್ದ ಕಾ। ಶ್ಮೀರಮು

೪೨. ನೀಂದ್ರನೊಳ್ನುಡಿಗೆ ಸೋಲದರಾರ್ನ್ನುಡಿದಂದು ತಾರ್ಕ್ಕಿ ಕರ್ ॥೨೪॥ ಆದಿಬ್ಯಮುನಿಗೆ ಶಿಷ್ಯರ್ವ್ವೇದಾಂತವಿದರ್ಸ್ಸಮಸ್ತಶಾಸ್ತ್ರಾ ರ್ತ್ಥಕಳಾ। ಭೇದವಿಶೇಷಜ್ಞರ್ಪ್ಪರ। ವಾದಿಮ

೪೩. ಹಾಪ್ರಳಯಕಾಲಭೈರವದೇವರ್ ॥೨೫॥ ಅವರ ಶಿಷ್ಯರು ॥ ನಿರತಿಶಯಜ್ಞಾನಾಮೃತ । ಸರನಿಧಿಯೊಳು ಪರಮತತ್ವಭಾವನೆಯು ಳವ। ಟ್ಟರೆ ತಂನೊಳಖಿಳಯೋ

೪೪. ಗೀ । ಶ್ವರದೇವಮುನೀಂದ್ರರೆಸೆದರಮಳಚರಿತ್ರರ್ ॥೨೬॥

ಆವರಗ್ರಶಿಷ್ಯರೀಭೂ । ಭುವನಜನಕ್ಕಭಿಮತಾರ್ತ್ಥಸಿದ್ಧಿಯನೀಯಲು ।
ಶಿವನೆ ಯತಿರೂಪಮಂ ತಳೆ। ದವತರಿಸಿದ
೪೫. ನೆನಿಸಿದರ್ವ್ವರೇಶ್ವರದೇವರ್ ॥೨೭॥ ವಿಶ್ವಂಭರೆ ಬಂಣ್ಣಿಸ
ಲು ವ । ರೇಶ್ವರದೇವರ್ಗ್ಗೆ ಶಿಷ್ಯರಾದರ್ ಶ್ರೀಯೋ । ಗೀಶ್ವರದೇವರ್ಪ್ವ
ರಮುಮು । ನೀಶ್ವರಸಂಸ್ತುತ್ಯಚರಿತರಪಗತದುರಿತರ್ ॥೨೮॥
೪೬. ಎನೆ ನೆಗಳ್ದ ಪರಮನೈಷ್ಠಿಕ । ಮುನಿಪರ ಶಿಷ್ಯರ್ಸ್ಸಮಸ್ತ
ಲೋಕೋತ್ತಮರೀ । ವನನಿಧಿಪರಿವೃತಧಾತ್ರೀ । ವಿನುತರ್ಲ್ಲಕುಳೀಶ್ವರ
ಬ್ರತೀಶ್ವರರೆಸೆದರ್ ॥೨೯॥ ಸಕಳಜ್ಞಂ ಶಿವತ
೪೭. ತ್ವವೇದಿ ಮನುಮಾರ್ಗ್ಗಂ ತಂನ ಚಾರಿತ್ರದಿಂ । ಸಕಳೋ
ರ್ಬ್ಬೀವಳಯಂ ಪವಿತ್ರತರಮಾಯ್ತೆಂಬಂನೆಗಂ ಮಿಕ್ಕ ನೈ । ಷ್ಠಿಕಚೂ
ಡಾಮಣಿ ಲಾಕುಳಾಗಮಸುಧಾಂಭೋರಾಶಿತಾ
೪೮. ರಾಧಿಪಂ । ಲಕುಳೀಶಬ್ರತಿಯೆಂದು ಬಂಣ್ಣಿಪುದಿಳಾಭಾಗಂ
ಮನೋರಾಗದಿಂ ॥೩೦॥ ಇಂತು ನೆಗಳ್ದ ॥ ಶ್ರೀಲಕುಳೀಶಪದಪ್ರ । ಕ್ಷಾ
ಳನಮಂ ಮಾಡಿ ಕೊಟ್ಟನೀಸ್ಥಾನಮನೀ । ಭೂಲೋ
೪೯. ಕಮಱಿಯೆ ತಾಂ ಕೈ । ಮೇಲಾಗಿರೆ ಧಾರೆಯೆಱೆದು ಸಲೆ
ಶಿವರಾಜಂ ॥೩೧॥ ತಂನಯ ವೃತ್ತಿಯ ಕೆಯ್ಯಿಂ । ಪಂನಿಂ ೧೨ ಮತ್ತ
ರನದಕ್ಕೆ ದೇವರ್ತ್ತಿಱುವ । ರ್ಪ್ಪಂನೊಂದು ೧೧ ಪಣ
೫೦. [ವ] ನೇದೂ । ವರ್ಮ್ಮಂನಿಸೆ ಪದೆದಿತ್ತನಾಬಳಿಯ ವೊಗೆ
ಸಹಿತಂ ॥೩೨॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ।
ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿಃ । ಸರ್ಬ್ಬಾನೇತಾನ್ಭಾಗಿ [ವಿ] ನಃ
ಪಾರ್ತ್ಥಿ
೫೧. ವೇಂದ್ರಾ । ನ್ಭೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ
॥೩೩॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ[ಂ] । ಶ
[ಷ] ಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕೃ
೫೨. ಮಿ [:] ॥೩೪॥ ಮತ್ತಮೊಂದುತ್ತರೋತ್ತರಂ ॥ ಶ್ರೀಮದ್ಬಿ
ಜ್ಜಳದೇವನೃ । ಪಾಮಾತ್ಯಂ ದಣ್ಡನಾಥಚೂಡಾರತ್ನಂ । ಶ್ರೀಮೈಳಾರ
ಚಮೂಪಂ । ಸಾಮಜರಿಪು ವಿಕ್ರಮಂ ಪರಾ

೫೩. ಕ್ರಮಭೀಮಂ ॥೩೫॥ ಕ್ರೂರಾರಾತಿಕಪಾಳಮಂ ರಿಪುಕರ ಬ್ಯಗ್ರಯ್ಕತಿಬ್ರಾಸಿಯಂ । ವೈರಿಬ್ರಾತಕರೋಟಿಮಾಳೆಯುಮನುಗ್ರಾ ಟೋಪಮಂ ಭೀಕರಾ। ಕಾರಂ ಜೆತ್ತ

೫೪. ತಿರೌದ್ರಮೂರ್ತ್ತಿಯುಮನೀದಂಡಾಧಿಪಂ ವೀರವೈ । ಳಾರಂತೋಱುವನಾಜಿರಂಗದೊಳಮಿತ್ರಾನೀಕಮುತ್ಕಂಪಿಸಲ್ ॥೩೬॥ ರಣದೊಳುಱದಾಂತರಂ ವಿತ । ರಣದೊಳು ಕೈ

೫೫. ಯಾಂತರೆಡಱನೋಡಿಸಿ ಸಲೆ ಕೈ। ಗುಣಮಂ ತೋಱುವ ರಣವಿತ। ರಣಶೂರಂ ದಂಡನಾಯಕಂ ವೈಳಾರಂ॥೩೭॥ ತರ್ದ್ದವಾಡಿ ನಾಡಂ ದುಷ್ಟನಿಗ್ರಹ–ಶಿಷ್ಟಪ್ರತಿಪಾ

೫೬. ಳನದಿಂದಾರ್ದ್ದರಸುಗೆಯ್ಯುತಿರ್ದ್ದಾನಾಡ ಬಣ್ಣಿಗೆದೆಱೆಯ ಧಿಕಾರಮಂ ತಾಂ ಕುಡೆ ಪಡೆದಾಪರಮಮಾಹೇಶ್ವರಂ ಪೆರ್ಗ್ಗಡೆ ಬಂಮ ರಸಂ ಶ್ರೀಶಿವಲಿಂಗದೇವರ್ಗ್ಗೆ ॥

೫೭. ಕರಣಂಗಳನುಗ್ರಹದಿಂ। ಧರೆ ಪೊಗಳಲು ನೆಗಳ್ದ ಮುತ್ತ ಗೆಯ ಬಣ್ಣಿಗೆಯೊಳ್। ಸ್ಥಿರಮಾಗಿರೊಂದು ಪೊಂನಂ। ವರಿಷಂಪ್ರತಿ ನಡೆಯೆ ಕೊಟ್ಟನಾಳ್ದನ

೫೮. ಮತದಿಂ॥೩೮॥ ದೋರ್ಬ್ಬಳಭೀಮಂ ರಿಪುಕುಳ। ಪರ್ಬ್ಬತಕುಳಿಶಾಯುಧಂ ಪರಾಕ್ರಮಧನನೋ। ನೂರ್ಬ್ಬರ ಸಂನಾಹಂ ಸಕ। ಳೊರ್ಬ್ಬರೆಯೊಳ್ ಚಟ್ಟಸೆಟ್ಟಿ ಬೀರರ ಬೀರಂ॥೩೯॥

೫೯. ಸಮರಧುರಂಧರನಾತನ । ಕುಮರಂ ನಡಿಗೋದೆಮಲ್ಲ ನರಿಹೃತ್ಸೆಲ್ಲಂ । ಸಮಯಸಮುದ್ಧರಣಂ ವಿ। ಕ್ರಮತುಂಗಂ ನಾಚಿ ಸೆಟ್ಟಿ ವೈರಿಘರಟ್ಟಂ॥೪೦॥ ಕಾಂತಿಯ ಪೆಂಮ್ರ್ಮ

೬೦. .... ಂಬೋಲತಿಧೈರ್ಯ್ಯದ ಶೌರ್ಯ್ಯದಗುರ್ಬ್ಬವೆತ್ತ ವಿ। ಕ್ರಾಂತದ ನಂನಿಯುಂನತಿಕೆಯಂ ನೆಱೆ ತಾಳ್ದಿದ ನಾಚಿಸೆಟ್ಟಿ ನೈ। ರನ್ತರ ಮಾಗಿರಲ್ಕೆ ಶಿವಲಿಂಗ

೬೧. ಮಹಾಮಹಿಮಂಗೆ ನಾಗವಾ। ಡಂ ತನಗೀವ ಬೀರವಣದ ರ್ತ್ಥಮನಾವಗಮಿತ್ತನರ್ತ್ಥಿಯಿಂ ॥೪೧॥ ಧರಣೀವಲ್ಲಭರುಂ ಪ್ರಧಾನ ಪುರುಷದ್ದಂಡಾಧಿಪಣ್ನಾಡನಾ। ಳ್ದ

೬೨. ರಸರ್ಪ್ರೆಗ್ರ್ಗಡೆಗಳ್ಸಮಸ್ತಕರಣಂಗಳ್ನಾಡುಗಳ್ಮತ್ತಮೀ । ಪುರದಾದಿಪ್ರಭುಗಳ್ಮಹಾಜನಮುಮಾರಯ್ದೆಂದುಮೀಧರ್ಮ್ಮಮಂ । ಪರಿ ಪಾಳಿಪ್ಪುದು ತಮ್ಮ ಧರ್ಮ್ಮ

೬೩. ತಾಂ ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ॥ ೪೨ ॥ ಶ್ರೀಮತು ಕೇಶವ ದೇವರ ಕಳಶಾರೋಪಣದಲು ಶ್ರೀಮದೂರೊಡೆಯ ಪ್ರಮುಖ ಮಶೇಷ ಮ

೬೪. ಹಾಜನಂಗಳು ಬಿಟ್ಟ ಕೆಯಿ ನಾಲ್ಕನೆಯ ವಿಟ್ಟಪಯ್ಯಂಗಳ ಪ ... ಸಿನಲು ಡೋಣಿಯಿಂ ಬಡಗಲು ಶಿವರಾಜನ ವೃತ್ತಿಯ ಮತ್ತರು ೪ ....

೬೫. ...ಸಿನಲು ಗೋಪತಿ ಘಳಿಸಾಸರ ಮಗಂ ರೇಚಣ ಘಳಿಸಾಸರ ಕಯ್ಯಲು ಶ್ರೀಲಕುಳೇಶ್ವರದೇವರು ಧಾರೆಗೊಣ್ಡು ಬಿಟ್ಟ ಕೆಯಿ ಮೂ

೬೬. ... ಸೀಮೆಯಿಂ ತೆಂಕಲು ಶಿವರಾಜಂ ಬಿಟ್ಟ ಹಂನಿಮ್ಮತ್ತ ರಿಂ ಬಡಗಲು ಮತ್ತರು ೫ ಅನ್ತು ಮತ್ತರುೖ ಈಂತಿಜುವಜು ವಣಂ...

೬೭. ... ದಯುಂನಾ ... ರಸರ ಕಯ್ಯಲು ಲಕುಳೀಶ್ವರದೇವರು ಧಾರೆಗೊಣ್ಡು ಬಿಟ್ಟ ಸರ್ವ್ವನಮುಶ್ಯ[ಸ್ಯ]ದ ತೋಂಟ ಕೋಟರಾಜನ ತೋಂಟದಿಂ ಪಡುವಲು ... ೦

೬೮. .... ರಸರ ಹೆ...ಮ ತೋಂಟದಿಂ ಬಡಗಲು ಕಮ್ಮ ೭೫೦ ....

೬೯. ... ...

———O———

Inscription No. 9

Muttage Inscription

[Preserved at the Cāvaḍi]

೧. ಜಯತ್ಯಾವಿಷ್ಕೃತಂ ವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂ ದಕ್ಷಿಣೋಂನತದಂಷ್ಟ್ರಾಗ್ರೆ ವಿಶ್ರಾಂತಭುವನಂ ವಪುಃ ॥ ಶ್ರೀರಂ ವ್ಯೋಂನಮ್ರವಕ್ಷಸ್ಥಳ ... .

೨. ಪಾವನಂ ಪಾವನಂ ಕೇ। ಯೂರಾದ್ಯನಂತರತ್ನಾಭರಣಪರಿವೃ
ತಂ ಸ್ವಾಂಬರಂ ಸ್ವಾಂಬರಂ ದಂ॥ ಷ್ಟ್ರಾರುತ್ತುಂಗಾಗ್ರದಿಂದೆ
ತ್ತಿದ .‥ ವಸಿಯ

೩. ಬಾವರಾಹಂ ವರಾಹಂ। ಕಾರಂ ಶ್ರೀಕೇಶವಂ ರಕ್ಷಿಸುಗೆ ವಸು
ಧೆಯಂ ವಾಸುದೇವಂ ಸುದೇವಂ ॥ ೨॥

೪. ಆದಿವರಾಹಬಲದ ಮ। ಹಾದಂಷ್ಟ್ರಾಗ್ರಪ್ರದೇಶದಿಂದೆತ್ತಿದ ಸ।
ಪ್ತೋದಧಿವಸ್ತ್ರಾವೇಷ್ಟಿತ । ಮೇದಿನಿಯ ಕಿರೀಟದಂತೆ ಮಂದೆ
ರವೆಸಗುಂ ॥ ೩॥ ಅನ್ತೆಸೆವ ಮಂದರಾಚಳ।

೫. ದಿನ್ತೆಂಕಣದೆಸೆಯುಲಸಿತಭಾರತವೆನಿಪಾ ।. ಭ್ಯಂನ್ತರದೊಳೊಪ್ಪಿ
ತೋರ್ಪ್ಪುದ । ನನ್ತಪುರಗ್ರಾಮಪಂಕ್ತಿಕುನ್ತಳದೇಶಂ ॥ ೪॥
॥ ವೃ॥ ಕುನ್ತಳದೇಶಮಂ ಸಮರಧಾರಿ

೬. ಣಿಯಲ್ಲಿಯೆ ರಾಷ್ಟ್ರಕೂಟಭೂ। ಕಾನ್ತರನೆಲ್ಲರಂ ನಿಜ ಭುಜಾ
ಬಳದಿಂದವೆ ಕಾದಿ ಗೆಲ್ದು ಕೊಂ। ಡನ್ತಪನ ಪ್ರತಾಪನವಧೀರಿತ
ವೈರಿಬ

೭. ಲಾವವೇಪನ। ಶ್ರಾಂನ್ತಸುವರ್ಣ್ಣದಾನಿ ಸುನೃಪಂ ಕಲಿ ತೈಲಪ
ನಾಜಿಲೋಲುಪಂ ॥ ೫॥ ಕ॥ ತೈಲಪದೇವನ ತನಯುಂ। ಚಾಳು
ಕ್ಯಾಕುಳಪ್ರಶಸ್ತಿವಿಸ್ತಾರಕನಾ।

೮. ಮಾಳಂಕ್ರಿತಂ ಪ್ರಜಾವನ। ಶೀಲಂ ಸತ್ಯಾಶ್ರಿಯುಂ ನೃಪೇಶ್ವರ
ನಾದಂ ॥ ೬॥ ಸತ್ಯಾಶ್ರಯದೇವನ ಮಗ। ನತ್ಯಂತವಿಳಾಸಿ ವಿಕ್ರ
ಮಾದಿತ್ಯನಿಳಾ। ಸ್ತುತ್ಯಂ ನೃಪನಾದನಾತನ। ನಿತ್ಯೋದಯ

೯. ಸಹಜನಯ್ಯಣಂ ನೃಪನಾದಂ ॥ ೭॥ ಅಯ್ಯಣದೇವನ ತಮ್ಮನ।
ಜೇಯ್ಯಂ ಸರ್ವ್ವೋರ್ವ್ವಿಗೆಲ್ಲವರಸಾದಂ ಮುಂ। ಗಯ್ಯ ಬಲ
ದಿಂದಮಮಿತಾ। ಕ್ಷಯ್ಯ

೧೦. ಯೆಶಂಗ .... ಹನಾಜಯಸಿಂಹಂ ॥ ೮॥ ಜಯಸಿಂಹಮಹೀ
ಪತಿಯ । ಪ್ರಿಯಪುತ್ರಂ ಧಾತ್ರಿಗೆಲ್ಲಮೀಶ್ವರನಾದಂ । ಭ
ಯಮುಂ ಲೋಭಮುಮಿಲ್ಲದ। ನಯಮುನ್ತಂ ಪ್ರಜೆಗೆ ನಲ್ಲ

೧೧. ನಾಹವಮಲ್ಲ[ಂ] ॥ ೯॥ ಆಹವಮಲ್ಲಮಹೀಶನ। ದೇಹಭವಂ

ಸಕಳಭೂಮಿಗಧಿಪತಿಯಾದಂ। ಸಾಹಸಪರಾಕ್ರಮಂ ಸಕ। ಳಾಹಿ
ತನ್ರಿಪದರ್ಪ್ಪದಳನನುತ್ತಮಸೋಮಂ ॥೧೦॥ ಸೋಮನರೇಂದ್ರನ
೧೨. ತಮ್ಮಂ । ಸಾಮರ್ತ್ಥ್ಯೋದ್ವೃತ್ತಭೂರಿಭುಜಬಳದಿಂದಂ ।
ಭೂಮಿಪತಿಯಾದನಾಹವ । ಭೀಮಂ ಪೆರ್ಮ್ಮಾಡಿರಾಯ
ನಾರ್ಗ್ಗವಜೇಯಂ ॥೧೧॥ ಪೆರ್ಮ್ಮಾಡಿರಾಯನಣುಗಿನ।
ಹೆಂರ್ಮಗನೆನಿಪಂ ಯುಗೀನನೃಪಸ
೧೩. ರ್ವ್ವಜ್ಞಂ। ನಿರ್ಮ್ಮಳನಭಿನವಕಾಮಂ। ಧರ್ಮ್ಮಾತ್ಮಂ ಸಾರ್ಬ್ಬ
ಭೌಮನಾದಂ ಸೋಮಂ ॥೧೨॥ ಸೋಮೇಶ್ವರದೇವನ ಮಗ।
ನೀಮೇದಿನಿಗೆಲ್ಲವರಸನಾದಂ ಶೌರ್ಯ್ಯೋ। ದ್ದಾಮಂ ಚಳುಕ್ಯ
ನೃಪಚೂ। ಡಾಮಣಿ ಜಗದೇಕ
೧೪. ಮಲ್ಲಸೀಯುಲೆ ಬಲ್ಲಂ ॥೧೩॥ ವೃ॥ ಚೋಳಂ ಚಾಳಾದನಾಂಧ್ರಂ
ಶರನಿಕರಮ್ರಿತೋರಃಶಿರೋರಂಧ್ರನಾದಂ । ಗೌಳಂ ಗೋಳಿಟ್ಟ
ನಂಗಂ ಹ್ರಿತಹತಬಲಸರ್ಬ್ಬಾಂಗನಾದಂ ಕರಂ ಸಿಂ। ಹಾಳಂ
ಪಾಳಾಗಿಪೋದಂ ನಿಜಜನಪ
೧೫. ದದಿಂ ಗುರ್ಜ್ಜರಂ ಲಜ್ಜೆಗೆಟ್ಟಂ। ಕಾಲಾಳೊಳ್ಕಾದಿ ಸೋಲ್ತೆಂಡ
ಡೆ ನರರಳವೆ ಶ್ರೀಪ್ರತಾಪಕ್ಷ್ಮಪಾಪಂ ॥ ಕ॥ ಜಗದೇಕಮಲ್ಲನೃಪ
ಪದ। ಯುಗಳಾಂಭೋಜೋಪಜೀವಿ ಮನೆವೆಗ್ಗಡೆ ಸ। ರ್ವ್ವಗು
ಣನಿಧಿ ಪಟ್ಟಸಾ
೧೬. ಹಣಿ। ವಿಗತಭಯಂ ಬಮ್ಮದೇವದಂಡಾಧೀಶಂ ॥೧೫॥ ವೃ॥
ಜನಕೆಲ್ಲಂ ಕನಕಾಂನವಂ ನವಸುವಸ್ತ್ರಕ್ಷೇತ್ರಮಂ ಕೊಟ್ಟು
ಮು। ನ್ನಿನ ಕರ್ಣ್ಣಾದಿಗಳಿಂದೆ ನಾಲ್ವಡಿಯೆನಲ್ದಾದಾನಿಯಾದಂ
ಚಳು। ಕ್ಯ
೧೭. ನರಾಧೀಶ್ವರಪೂಜ್ಯರಾಜ್ಯಪದಭಾರಾಧಾರದೋರ್ದ್ದಂಡನಾ।
ಳ್ಪನ ಮಾದ್ಯತ್ಕರಿ ಪಟ್ಟಸಾಹಣಿಸುವಿಪ್ರಂ ಬ್ರಹ್ಮದಂಡಾ
ಧಿಪಂ ॥೧೬॥ ಕ॥ ಆಪಟ್ಟಸಾಹಣಿಗಮು। ರ್ವ್ವೀಪತಿಗಂ ಸರ್ವ
೧೮. ರತ್ನ-ಸಂವೃದ್ಧಿಯನೊ। ಲ್ದಾಪೊತ್ತುಂ ಮಾಡುವ ಸು। ವ್ಯಾಪಾ
ರಂ ಸೋವಿಸೆಟ್ಟಿ ನೆಗಳ್ದಂ ಜಗದೊಳ್ ॥೧೭॥ ಆನೆಗಳ್ದ ಸೋವಿ

ಸೆಟ್ಟಿಯು । ಮಾನೋಂನತಿವೆತ್ತ ತಾಯ ತಂದೆಯ ವಿಖ್ಯಾ।
ತಾನೂನವೆನಿಪ
೧೯. ಕುಲಸಂ । ತಾನದ ಸತ್ಕೀರ್ತ್ತಿತಾನದೆಂತೆನಲೊಲ್ಲಂ ॥ ೧೮ ॥
ಆದಿಬ್ರಹ್ಮನ ತೊಡೆಯಿಂ। ದಾದಶ್ವತಕುಳವೈಶ್ಯರೊಳ್ವಿಖ್ಯಾತಂ।
ಮಾದಾನಿ ಬಮ್ಮಿಸೆಟ್ಟಿತ। ಳೋದರಿ ದೆಲಿಕಪ್ಪೆಗೊಲ್ದು ವಲ್ಲಭ
ನಾದಂ ॥ ೧೯ ॥
೨೦. ವರಮೂರ್ತ್ತಿ ಬಮ್ಮಿಸೆಟ್ಟಿಯುಂ । ವರುಣಾಧರೆ ದೇಲಿಕಪ್ಪೆಯುಂ
ಪಡೆದರ್ಸ್ಸ್ರ್ । ಸ್ಥಿರನೆನಿಪ ನಾಭಿಸೆಟ್ಟಿಯು । ನುರುಧರ್ಮ್ಮದ
ಚಟ್ಟಿಸೆಟ್ಟಿಯುಂ ಮುದದಿಂದಂ ॥ ೨೦ ॥ ಆ ನಾಭಿಸೆಟ್ಟಿ ತನ್ನ।
೨೧. ಶ್ರೀನಾಚಪ್ಪೆವೆರಸಚ್ಯುತಾಂಘ್ರಿದ್ವಯವಂ । ನಾನಾಬ್ರತದಿಂದ
ರ್ಚ್ಚಿಸಿ। ದಾನಿಯನಾಕೋಹಿಸೆಟ್ಟಿಯುಂ ಪಡೆದರವರ್ ॥ ೨೧ ॥
ವೃ ॥ ನಿಯತಾಚಾರದಿನಚ್ಯುತಾಂಘ್ರಿಯುಗಮಂ ಕಾಮ
ಪ್ಪೆಯುಂ ಕ್ವೋ
೨೨. ಹಿಸೆ। ಟ್ಟಿಯುಮಾರಾಧಿಸಿ ಪುಣ್ಯದಿಂದೆ ಪಡೆದದ್ದೀರ್ಘಾಯು
ವಂ ಪೋಡಿಸೆ। ಟ್ಟಿಯನತ್ಯುತ್ತಮ ಕೀರ್ತ್ತಿಮೂರ್ತ್ತಿಯುತನಂ
ನಾವಣ್ಣನಂ ಮಾದಿಸೆ। ಟ್ಟಿಯನೀಮೂವರನಂಬುಜಾಸನಹರೀ
೨೩. ಶಪುತ್ರರಂ ಪುತ್ರರಂ ॥ ೨೨ ॥ ಕ ॥ ಆವಿನುತಚಟ್ಟಿಸೆಟ್ಟಿ ರ। ಮಾವ
ಲ್ಲಭನಂ ವಧುವರಸಪ್ಪೆ ವೆರಸು ಸ। ದ್ಭಾವದೆ ಪೂಜಿಸಿ ಪಡೆ
ದಂ। ಶ್ರೀವನ್ತನವೆಸೆವ ಸೋವಿಸೆಟ್ಟಿಯುನೊಲವಿಂ ॥ ೨೩ ॥
೨೪. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾ
ರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ
ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ
೨೫. ಜಗದೇಕಮಲ್ಲದೇವಂ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನೊಳು ಸುಖ
ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರ್ದ್ದ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾ
ಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿ ಪ್ರತಾಪಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ಹತ್ತನೆ
೨೬. ಯ ಪ್ರಭವಸಂವಛರದ ಕಾರ್ತ್ತಿಕಶುದ್ಧ ದ್ವಾದಶೀ ಸೋಮ
ವಾರದಂದು ಸೋವಿಸೆಟ್ಟಿಯ ಬಿಂನಪದಿಂ ಪಟ್ಟಸಾಹಣಿ ಹಿರಿ

ಯ ದಂಡನಾಯಕಂ ಬ್ರಹ್ಮದೇವಯ್ಯನುಂ ಬಿನ್ನಪಂಗೆಯ್ಯೆ
ತರ್ದ್ದವಾ

೨೭. ಡಿಸಾಯಿರದ ಬಳಿಯ ಬಾಡಂ ಮೂರಿತ್ತಱಿಂ ಮೂಡಲ ಬಾಡಂ
ಸರ್ಬ್ಬನಮಸ್ಯದುತ್ತಮದಗ್ರಹಾರಮುತ್ತಗೆಯ ನಡುವೆ ಕೆಹಿ
ಸೆಟ್ಟಿ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿದ ದಕ್ಷಿಣಮುಖ ಶ್ರೀ

೨೮. ಜೆಂನಕೋಶವದೇವರ್ಗ್ಗೆ ಹೆಬ್ಬಾಳು ಕಂನೆರಡಱೊಳಗಣ
ಮಣಿಯೂರಂ ಸರ್ಬ್ಬನಮಸ್ಯಮಾಗಿ ತ್ರಿಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿ
ಯಾಗೆ ಧಾರಾಪೂರ್ಬ್ಬಕಂ ಕೊಟ್ಟಂ ॥ ಶ್ರೀಜೆಂನಕೇಶವದೇ
ವಾಯ ನಮಃ ॥

೨೯. ಶ್ರೀಮದಶೇಷಜಗದ್ಭರಭೂಮಿಯನಾರಯ್ದು ಕಾಯಲೆಂದು
ವಿಧಾತ್ರಂ । ಕೋಮಳಭುಜದಿಂ ಪಡೆದನ । ಸಾಮಾನ್ಯದ ವೀರ
ರೆನಿಪ ಕಳಚುರಿನೃಪರಂ ॥ ೨೪ ॥ ಶ್ರೀ

೩೦. ಮತು ಕಳಚುರಿನೃಪಚೂ । ಡಾಮಣಿ ಹೆಮ್ಮಾಡಿದೇವನುತ್ತಮ
ಪುತ್ರಂ । ಹೇಮವೃಷಭಧ್ವಜಂ ಜಯ । ಧಾಮಂ ಬಿಜ್ಜಲನೃಪಾ
ಲನಸುಹೃತ್ಕಾಲಂ ॥ ೨೫ ॥ ಅನವರತಂ ಬಿಜ್ಜಳದೇ । ವ

೩೧. ನೃಪಂ ತಾನಸಿಚಯಪ್ರಹಾರಂಗಳನಿ । ತ್ತು ನಿಲಿಸುವಂ ಸಂಗ್ರಾ
ಮದೊ । ಳನನ್ತಬಲವುಳ್ಳ ಶತ್ರುವಂ ಮಿತ್ರನುಮಂ ॥ ೨೬ ॥ ಕಳ
ಚುರಿ ವಂಶದೊಳೀನೃಪರೆಲ್ಲರುಮುತ್ತಮಚಕ್ರವ —

೩೨. ರ್ತ್ತಿಗ । ಳ್ಬಳಿಕ ಕೆಲಸ್ವಬಾಹುಬಲವಿಲ್ಲದೆ ಮಂಡಳಿಕರ್ಕ್ಕಳಾದ
ರಾ । ಬಳಯುತನಾದೆ ನೀನೆ ನಗೆ ಮಂಡಳಿಕತ್ವವಯುಕ್ತವೆಂದು
ದೋ । ರ್ಬ್ಬಳದೊಳೆ ಚಕ್ರವರ್ತ್ತಿಸಕಳೊರ್ಬ್ಬಿಗವಾದನಜೇಯ

೩೩. ಬಿಜ್ಜಳಂ ॥ ೨೭ ॥ ವೃ ॥ ತಲೆಯಂ ಲಾಳನ ಲಾಳನಕ್ಕುಚಿತವ
ಲ್ಲೆಂದೆಯ್ದೆ ತಾಂ ಕೊಂಡಪಂ । ತಲೆಯಂ ಗೌಳನ ಗೌಳನವ್ಯ
ರಸವಂ ಪೀರ್ವ್ವಂತೆ ತಾಂ ಪೀರ್ದ್ದಪಂ । ತಲೆಯಂ ಮಾಳವ
ಮಾಳವಪ್ರಭು......ತೆತ್ತಿ ಸೆಂಡಾಡುವಂ ।

೩೪. ಖಳಭೂಪಾಳಕಪಾಳಕಪ್ರಳಯಕೃಚ್ಚೌರ್ಯೋರ್ಜ್ಜ್ವಲಂ ಬಿಜ್ಜಲಂ
॥ ೨೮ ॥ ಕ ॥ ಬಿರುದಿನ ಬೀರದ ಬಿಜ್ಜಲ । ಧರಣೀಶನ ಪುತ್ರನಾ

ದಿರಾಜಚರಿತ್ರಂ । ಸ್ಥಿರಚಕ್ರವರ್ತ್ತಿಯಾದಂ । ಧರೆಗೆಲ್ಲಂ ಸೋವಿ
ದೇವನುದ್ಭವಭಾವಂ ॥ ೨೯ ॥
೩೫. ಬವರದೊಳಮ್ಮಿ ಕಾದುವರಿಭೂಭುಜರಂ ಭುಜರಮ್ಯಖಡ್ಗದಿಂ ।
ದಮಿಜೞಿದಗಲ್ಚುವಂ ಹರಣದಿಂ ರಣದಿಂದಿದಿರಾಗಿ ಕಾದದೋ ।
ಡುವರೆನೆ ದೇವತಾಭವನವಂ ವನವಂ ಹುಗುವಂತು ಮಾ
೩೬. ಡುವಂ । ಕವರದೆ ಕಾವನಂಜುವವ ರಾಯನ ರಾಯಮುರಾರಿ
ಭೂಭುಜಂ ॥ ೩೦ ॥ ಉರಗಾಧೀಶನನುಗ್ರಮಂತ್ರಬಲದಿಂದಂ
ತೂಳ್ದಿ ದಿಕ್ಕುಂಜರೋ । ತ್ಕರಮಂ........ತಸಿಂಹನಾದದೆ ತಗು
ಳ್ದಾಕೂರ್ಮ್ಮಶೈಲಂಗಳಂ । ತರದಿಂ ನೂಂ
೩೭. ಕಿ ರಸಾತಳಕ್ಕಸುರನಿಂನೊಯ್ಯಲ್ಕೆ ತಾನಂಮುದಂ । ತಿರೆ ತೋ
ಳೊತ್ತಳಿದಂ ಮಹೀವಳಯಮಂ ಶ್ರೀಸೋಮಭೂಮೀಶ್ವರಂ
॥ ೩೧ ॥ ಕ ॥ ಸೋಮನರೇಂದ್ರನ ಯೋಗ । ಕ್ಷೇಮವನಾರಯ್ದು
ನಾರತಂ ಮಾಡುವ ಸ । ಬ್ಬಾಮಾತ್ಯ
೩೮. ಮಹಾಮಂತ್ರಿಶಿ । ಖಾಮಣಿ ಕೇಶವಚಮೂಪನುತ್ತಮರೂಪಂ
॥ ೩೨ ॥ ವೃ ॥ ದ್ವಾಪರದಂದು ಗೋವಳಿತಿ ಗೋಪಿಯ ನಂದನ
ಕಂದನಾದನೆಂ । ಚಾಪಳಿಯೆಲ್ಲಮಂ ಕಳೆಯಲೆಂದು ವಿಶಿಷ್ಟ
ವಸಿಷ್ಠಗೋತ್ರದಾ । ಗೋಪತಿ
೩೯. ನಾಯಕಂಗೆ ಸುಪತಿಬ್ರತಿ ಬಲ್ಲವೆಚಾಯಿಗಂ ಮಗಂ । ಶ್ರೀಪತಿ
ಯಾದನೆಂದು ಜಗವೆಂಬುದು ಕೇಶವದಂಡನಾಥನಂ ॥ ೩೩ ॥
ಮೇಳುಗಿದೇವನೀಗಳಪರಾಧದೆ ಗೊಂಡನಶೇಷರಾಜ್ಯಮಂ ।
ಪೊಲ್ಲತೆಯಿಂದಧೀಶನ ಸಮೀ
೪೦. ಪದೊಳಿಂನಿರಲಾಗದೆಂದು ತಾಂ । ಹೇಳದೆ ಸೋಮಭೂಮಿಪತಿ
ಯಲ್ಲಿಗೆ ಬಂದಡೆ ರಾಜ್ಯವಾಯ್ತು ಸ । ಲ್ಲೀಲೆಯೊಳೆಂದಡಚ್ಚರಿ
ಸಮುನ್ನತಕೇಶವದಂಡನಾಥನ ॥ ೩೪ ॥ ತೋಯಧಿಮುದ್ರಿತಾ
ಖಿಳಧರಿತ್ರಿಯೊಳುಳ್ಳ ಸಮಸ್ತ ......
೪೧. ದೇಶಮಂ । ಸ್ವಾಯತವೃತ್ತದೋರ್ಬ್ಬಲದೆ ಸಾಧಿಸಿ ಕಂಟಕರಂ
ಕಳಲ್ಚಿ ತಾಂ । ರಾಯಮುರಾರಿಭೂಪತಿಗೆ ರಾಜ್ಯವನೂರ್ಜ್ಜಿತ

ವಾಗಿ ಮಾಡಿದಂ । ಶ್ರೀಯುವತೀಶ್ವರಾಂಶದವತಾರದ ಕೇಶವ
ದಂಡನಾಯಕಂ ॥ ೩೫ ॥ ಕ ॥

೪೨. ಚಂಡಭುಜವಿಜಯಕೇಶವ । ದಂಡೇಶನ ಸಕಳಶಾಸ್ತ್ರೈಶ್ವ
ರ್ಯ್ಯಶ್ರೀ । ಮಂಡನನೆನೆ ನೆಗಳ್ದನಿಳಾ । ಮಂಡಳದೊಳು
ಚೌಡಿಸೆಟ್ಟಿ ಶಿಷ್ಟನಿಧಾನಂ ॥೩೬॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರಿ
ಕುಳತಿಳಕಭುಜಬಲ

೪೩. ಚಕ್ರವರ್ತ್ತಿ ರಾಯಮುರಾರಿಸೋವಿದೇವಂ ವ್ಮೋದಿಗನೂರ
ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ
ವಿರ್ದ್ದ ವಡ್ಡಬ್ಯವಹಾರಿ ಚೌಡಿಸೆಟ್ಟಿಯ ಬಿಂನಪದಿಂ ಶ್ರೀಮನ್ಮ
ಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿ

೪೪. ಪತಿ ಹಿರಿಯ ದಂಡನಾಯಕಂ ಕೇಶವದೇವಯ್ಯಂಗಳು ಬಿಂನ
ಪಂಗೆಯ್ಯೆ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಕಳಚುರಿಭುಜಬಲಚಕ್ರವರ್ತ್ತಿ
ರಾಯಮುರಾರಿಸೋವಿದೇವವರ್ಷದ ನಾಲ್ಕನೆಯ ವಿಕೃತ
ಸಂವತ್ಸರದ ಪುಷ್ಯದ

೪೫. ಪುಣ್ಣಮೆ ಬೃಹಸ್ಪತಿವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯಲು ಹೆಬ್ಬಾ
ಳು ಹಂನೆರಡಱೊಳಗಣ ಮಣಿಯೂರಂ ಪುನರ್ಬ್ಭರಣಂ
ಮಾಡಿ ಮುತ್ತಗೆಯ ನಡುವಣ ದಕ್ಷಿಣಮುಖಶ್ರೀಜೆಂನಕೇಶ
ವರ್ಗೆ ಧಾರಾಪೂರ್ವ್ವಕಂ ಕೊಟ್ಟಂ ॥

೪೬. ಶ್ರೀಮಿತ್ರೇಂದುಗಳುಳ್ಳಿನ । ವೀಮೇದಿನಿಗೊಡೆಯನಾದನುಗ್ರಶಿ
ಳಾಹಾ । ರಾಮಿತತಪದಿಂದೊರ್ಬ್ಬಂ । ಭೀಮಬಳಂ ಸೆಳಱನೆಂಬ
ಹೆಸರೆಸೆವರಸಂ ॥೩೭॥ ಸೆಳಱನೃಪಾನ್ವಯದರಸ । ಪ್ರ್ವಲ
ಕಾಲಂ ಸಕಲ

೪೭. ಚಕ್ರವರ್ತ್ತಿಗಳಾದ । ರ್ಬ್ಬಳಿಕವೆ ಮನ್ನೆಯರಾದ । ಸ್ರ್ವಲೆ
ಕೆಲರೀ ತರ್ದ್ದವಾಡಿಸಾಯಿರಕೆಲ್ಲಂ ॥೩೮॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ
ಪಂಚಮಹಾಶಬ್ದಂ ವಂದಿಜನಕನಕಾಬ್ದಂ । ಮಹಾಮಂಡಳೇ
ಶ್ವರಂ । ಕೋಪಣಪು

೪೮. ರವರಾಧೀಶ್ವರಂ । ಸುವರ್ಣ್ಣಗರುಡಧ್ವಜಂ । ವಿಜಯಲಕ್ಷ್ಮೀ

ಸಂಶ್ರಿತದಕ್ಷಿಣಭುಜಂ। ಜೀಮೂತವಾಹನಾನ್ವಯಪ್ರಸೂತಂ। ಸೌರ್ಯ್ಯರಘುಜಾತಂ। ಸೆಳಜಿಕುಳಕಮಳಮಾರ್ತ್ತಂ

೪೯. ಡಂ। ಕದನಪ್ರಚಂಡಂ। ಕಾತ್ಯಾಯನೀಲಬ್ಧವರಪ್ರಸಾದಂ। ಸಹಜಾಮೋದಂ। ಮನ್ನೆಯವಲ್ಲಭಂ। ಭಯಲೋಭದು ರ್ಲ್ಲಭಂ। ವಿಷಮಹಯಾರೂಢಪ್ರೌಢರೇವನ್ತಂ। ವೈರಿಕ್ರಿ ತಾಂತಂ। ನಾಮಾ

೫೦. ದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್‍ಡಾಕರಸನುಂ। ಗೋಣ ರಸನುಂ। ಅಮ್ಮರಸನುಂ। ಆಹುಮಲ್ಲರಸನುವಿನ್ತಿವರು ಮುಖ್ಯವಾಗಿ ಸಮಸ್ತಸಂತಾನವು ಶ್ರೀಮತ್‍ಜಗದೇಕಮಲ್ಲ ದೇವರ ಸಂನಿಧಾನದಲು

೫೧. ಹೆಬ್ಬಾಳು ಹಂನೆರಡಱೊಳಗಣ ಮಣಿಯೂರ ಮನ್ನೆಯವಣ ವಂ ಹತ್ತನೆಯ ಪ್ರಭವಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕಶುದ್ಧ ದ್ವಾದಶೀ ಸೋಮವಾರದಲು ಮುತ್ತಗೆಯ ನಡುವಣ ದಕ್ಷಿಣಮುಖದ ಶ್ರೀಜೆಂನಕೇಶ

೫೨. ವದೇವರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ಬ್ಬಕಂ ಕೊಟ್ಟರು॥ ಮತ್ತಮವರನ್ವ ಯದ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಇಂನ್ದರಸನುಂ। ಆಱುಮಲ್ಲರಸನುಂ। ವೀರಗೋಕರಸನುಂ। ಕಾಚರಸನುಂ। ಬೊಂತ್ತೆಯ

೫೩. ಗೊಣ್ಕರಸನುಂ। ನಾಗಲದೇವಿಯ ಡಾಕರಸನುಂ। ಆಲದೆವೆ ಡಂಗನ ಗೆಣ್ಕರಸನುಂ। ಅಮ್ಮರಸನುಂ। ಹುಲಿಕೊಡಕೊಂತ ರಸನುಂ। ಹೌ......ಗೆಯ ಚೌಡರಸನುಂ। ಅತ್ತಿನೂರಾಹು ಮಲ್ಲರಸನುಂ। ಬುಟ್ಟಗೋಣರಸ

೫೪. ನುಂ। ಬಂದರಸನುಂ। ಬುಟ್ಟಂಮರಸನುಂ। ಧನಸಂಗ್ರ ಅರ ಸನುಂ। ನಾಗಾರ್ಜ್ಜನರಸನುಂ। ಗಂಡಮಹೆಂಮಾಡಿಯರ ಸನುಂ। ಇನ್ತೀ ಹದಿನೆಂಟ್ಟು ಸಂತಾತಿಯುಂ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಕಳಚುರಿಚಕ್ರವರ್ತ್ತಿ ರಾಯಮುರಾರಿಸೋವಿದೇವವ

೫೫. ರ್ಷದ ೫ ನೆಯ ಖರಸಂವತ್ಸರದ ಶ್ರಾವಣದ ಪುಣ್ಣಮಿ ಆದಿ

ವಾರ ಸೋಮಗ್ರಹಣದಲಾಮಣಿಯೂರ ಮನ್ನೆಯುವಣವಂ ಪುನರ್ಬ್ಭರಣಂ ಮಾಡಿ ಮುತ್ತಗೆಯ ನಡುವಣ ದಕ್ಷಿಣಮುಖ

೫೭. ಶ್ರೀಚೆಂನಕೇಶವದೇವಗ್ಗಾರ್ಭರಣಸಹಿತ ಧಾರಾಪೂರ್ಬ್ಬಕಂ ಕೊಟ್ಟರು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತದುಸ್ತರಾರಾತಿಹಸ್ತಿಮಸ್ತಕಸ್ಥಳವಿದಾರಣಮೃಗೇಂದ್ರ......ಪೇಂದ್ರ.........

೫೮. ಕವಂದಿಪದಸಂತರ್ಪ್ಪಣ । ಕಲಿಗೆ ಮುಖದರ್ಪ್ಪಣ । ಬತ್ತೀಸಶಸ್ತ್ರಶಾಸ್ತ್ರಪ್ರವೀಣ । ಮಿತ್ರಸಂತ್ರಾಣ । ನಿಜಭುಜ.........

೫೯. .... ಡಾಡುವ ಪರಸಮಯಗರ್ಬ್ಬಸರ್ಬ್ಬ......ಸೋದಕ । ಸಾಲಿಗ ....

———:o:———

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೧. ಜಯತ್ಯಾವಿಷ್ಕೃತಂ ವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂ ದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರಂ ವಿಶ್ರಾಂತಭುವನಂ ವಪುಃ ॥೧॥

೨. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರ

೩. ಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮು

೪. ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತಮಿರೆ ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ

೫. ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಮುಳಿಸಿಂ ಮಾಜಿಾಂಪರಾತಿಕ್ಷಿತಿಪರ ತಲೆ .

೬. ಯಂ ಕಿತ್ತು......ದಾ... ...ಕರದ ಕಾಂತಾರಾ....ಮಾಳವಗಿರಿಕುಳಿಶಂ ಲಾಳಕಾಳಾಹಿತಾರ್ಕ್ಷ್ಯಂ ಬಳವಂ ನೇಪಾಳಮ

೭. ದ್ಧದ್ವಿರದನಿಶಿತವಜ್ರಾಂಕುಶಂ ಗೂರ್ಜ್ಜರಾಭ್ರಾ । ನಿಳ

ನಾಂಧ್ರಕಸ್ಮಾಜತೀಕ್ಷ್ಣಕ್ರಕಚವತಿಬಳಂ ಬಿಜ್ಜಲಕ್ಷೋಣಿಪಾಳಂ ॥ ತತು

೮. ಪಾದಪದುಮೋಪಜೀವಿ ॥ ಅಹಿತಧ್ವಾಂತಸಹಸ್ರರೋಚಿ ಯೆನೆ........ಬ್ರಾತಕಳ್ಪಾವನೀರುಹನೀತಂ ಪು

೯. ರುಷಾರ್ತ್ಥಮೋಪುವೆನೆ ತನ್ನಾಟ್ದಿಂಗೆ ಚಿತ್ತಪ್ರಸನ್ನಹಿತಂ ಮಾಳ್ಪ ಮರುತ್ತನೂಜನೆನೆ ಪೆಂಪಂ ತಾಳ್ದಿದಂ ದು

೧೦. ಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನೋಚಿತಗುಣಂ ವೈಳಾರದಂಡಾಧಿಪ ॥ ತತು ಪ್ರಮುಖಕರಣಂಗಳು

೧೧. ತನಗಂ ಮನುಗಂ ಚರಿತ ತನಗೆ ಸುರತರುಗವಾ............ ಬಿವಗುಣಂ ತನಗಂ ವಾರ್ದ್ಧಿಗವೆನಿಪಂ ಘನಶೌರ್ಯ್ಯ

೧೨. ಧಿ ಮತ್ತಿನಹಿತಕುಳಪ್ರೋತ್ಸೆಲ್ಲಂ ॥ ಸುರಭೂರುಹದಗೆಯಂ ಬಿತ್ತರದಿಂ ಪರಮೇಷ್ಟಿ ತಂದು ಮನುಜಾಕೃ

೧೩. ತಿಯಿಂ ನಿರಬಿಸಿ ಪುಟ್ಟಿದನೆನಲು ದೊರೆವೆತ್ತಂ ಚಿಲ್ಲನಖಿಳಲಕ್ಷ್ಮೀಲೋಲಂ ॥ ರಾಮಂಗೆ ಸುಕವಿಕ

೧೪. ಳ್ಪಾರಾಮಂಗನವದ್ಯವಾಗ್ವಧೂಕಚಸುಮನೋದ್ದಾಮಂಗೆ ಸುಕರಗುಣಗಣಧಾಮಂಗೆಣೆಯೊಳರೆ

೧೫. ವಸುಮತೀಮಂಡಳದೊಳು ॥ ಬುಧಜನದೊದವಿರ್ದ್ದಾವತ್ಕ್ಮಧರಮನೌದಾರ್ಯ್ಯವಜ್ರದಿಂ ಪೊಯ್ದು ಯು

೧೬. ...ಬುಧಿಯೊಳವಗಾಹವಿರಿಸಿದನಧನರ ನಿಧಿ ಮಾಧವಂ ದಿಶಾಸಿಂಧುರವಂ ॥ ವಚನವೆನಿಸಿ ನೆಗ [ಟ್ದಿ]

೧೭. ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ದಂಡನಾಯಕಂ ವೈಳಾರಯ್ಯಪ್ರಮುಖಕರಣಂಗಳು ತರ್ದ್ದವಾ

೧೮. ಡಿಸಾಸಿರಮಂ ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಲನದಿನಾಟ್ದಿರಸುಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಕ ॥ ಭಯ

೧೯. ಲಾಭದುರ್ಲ್ಲಭಂ ದುರ್ಜ್ಜಯವೈರಿಮದೇಭಸಿಂಹನುನೆನೆ ನೆಗಟ್ದಿಂ ಜಯಲಕ್ಷ್ಮೀಪತಿತಳವೃತ್ತಿಯ ಹೆ

೨೦. ಗ್ಗಡೆ ಮಲಿದೇವನೆನೆ ಪೊಗಳದರಾರು ॥ ಪಿರಿಯ ಕರಣಂಗಳು ವಾಚಾಳ......ಬಱಿಗರ್ಶ್ಯ ... .

೨೧. ವಕ್ರಪ್ರ್ಪರಾರ್ತ್ಥನಿಪುಣರೆನಿಪ್ಪೀ ನೀಚವರ್ಮ್ಮಪ್ಪಿರೆ ಕರಣವ
ರೇಚಣನಂತಿಪ್ಪುಜನಕವಾಶ್ರಿತಜನಕಂ ॥

೨೨. ಸುಜನಜನವನಜದಿನಮಣಿ ನಿಜಕುಲಕೈರವಸುಧಾಂಶು
ಬಿಂಬಂ ವಿಬುಧಬ್ರಜಚಿತ್ತ ... ...

೨೩. ಲ್ಲವಿ...ರಿಜಾತನೆನೆ ನೆಗಟ್ದಿನವನಿಯೊಳು ॥ ಕದಾರಱು
ಪರಹಿತಚರಿತದೊಳಂಬರಚರಪತಿಗಂ ಮಿಗಿ

೨೪. ಲೆನಿಪ್ಪ ಬಮ್ಮರಸನೊಳೇಂ ದೊರೆಯೇಂ ತುದಿನಾಲಗೆಯುಂ
ಚರರಿಂದಂಟಂಟು ತೊಡದು ಬೀರವಣಲೆ

೨೫. ಗಳು ॥ ಭೂವಿಕ್ರಾಂತವಿಶದಯಶಂ ದೇವದ್ವಿಜಗುರುಪದಾ
ಬ್ಜಭೃಂಗಂ ಬುಧಕಳ್ಪಾವನಿಜನೆ

೨೬. ನಿಸಿ ನೆಗಟ್ದಿಂ ಗೋವಿಂದಂ ಸುಕವಿನಿಕರಪಿಕಮಾಕಂದಂ
॥ ಇಂತಿವರು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾ

೨೭. ಳುಕ್ಯಚಕ್ರವರ್ತ್ತಿ ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವವರಿಷದ ಮೂಱ
ನೆಯ ಪ್ರಜಾಪತಿಸಂವತ್ಸರದ ಭಾ

೨೮. ದ್ರಪದದ ಪೂರ್ಣ್ಣಮಿ ಸೋಮವಾರ ಸೋಮಗ್ರಹಣ
ಪರ್ಬ್ಬನಿಮಿತ್ತವಾಗಿ ಶ್ರೀಮದ್ರಾ

೨೯. ಜಧಾನಿ ವಿಜಯಾಪುರದ ಜಳಮಂಟಪದ ಶ್ರೀನಾರಸಿಂಹ
ದೇವರ್ಗ್ಗೆ ತಳವೃತ್ತಿಯ ಪೆ

೩೦. ರ್ಗ್ಗಡೆ ಮಲಿದೇವಪ್ರಮುಖಕರಣಂಗಳು ಕೆಂಚನಾರಾಯ
ಣಭಟ್ಟರ ಸ್ಥಟದ ಮತ್ತ

೩೧. ರು ನೂಱು ೧೦೦ ಕಡಿತವೆರ್ಗ್ಗಡೆ ವೈಜನಾಥಯ್ಯನ
ಸ್ಥಟದ ಮತ್ತರು ನೂಱು ೧೦೦ ಬಿಟ್ಟ

೩೨. ರು ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ
ಷಷ್ಠಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿ

೩೩. ಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ಶಾಸನಮಿದಾವದೆಲ್ಲಿಯ
ಶಾಸನವಾರಿತ್ತರೇಕೆ ಸಲಿಸು

೩೪. ವೆನಾನೀ ಶಾಸನಮನೆಂಬ ಪಾತಕನಾಸಕಳಂ ರೌರವಕ್ಕೆ

ಗಟಿಗಟಿನಿಟಿಗುಂ ॥ ಮತ್ತವಾ

೩೫. ಶ್ರೀನಾರಸಿಂಹದೇವರಿಂ ಪಡುವಣ ಸಂಜಾಮುತಕ್ಕೆ ಕರಿಯು ಹೊಲದಿಂ ಪಡುವ [ಣ]

೩೬. ಸ್ಥಳದ ಹನ್ನೆರಡು ಮತ್ತ ಕೆಯ್ಯಂ ಸರ್ಬ್ಬನಮಸ್ಯವಾಗಿ ಬಿಟ್ಟರು ॥ ಮಂಗಳಮಹಾಶ್ರೀ ॥

೩೭. ಶ್ರೀಗೋಯಿಂದೇಶ್ವರದೇವರ ಸ್ಥಾನದಾಚಾರ್ಯ್ಯರು ಹಿರಿಯು ಸೋವರಾ ....

೩೮. ಯರು ಚಿಕ್ಕ ಸೋವರಾಸೆಟ್ಟಿಯರುಂ........ಯರುಂ....ದ ಮಲ್ಲಯ್ಯನುಮೀ ನಾಲ್ವರುಂ

೩೯. ...ಬಟ್ಟೆಯಿಂ ಮೂಡಲು ಮಾದಯ........ನಾಯ......

೪೦. ...ನರಸಿಂಹದೇವರ ಮೂ...ನ ... ...

೪೧. ಶ್ರೀನರಸಿಂಹದೇವರ್ಗ್ಗೆ ಸಕವರ್ಷದ ೧೧೧೫ ನೆಯ ಪರಿಧಾವಿಸಂವತ್ಸರದ ಆಷಾಢದ ಪೂರ್ಣ್ಣಮಿ

೪೨. ...ದಕ್ಷಿಣಾಯನ ಸಂಕ್ರಾಂತಿಯ ಪರ್ವ್ವದಲು ... ...

೪೩. ...ಲಗುಜಲುಖ ....

೪೪. ....ಣ....ಯರ....ವಸವದ

೪೫. ....

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Inscription. No. 11

Kolhapur Irwin Agricultural Museum

Inscription

೧. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ... .

೨. ಹೋನ್ನತವಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂ ವಪುಃ ॥ ....

೩. ಕತುಂಗಂ ದೃಢತರಬಹುಶಾಖಂ........ಮಂ ತಾನಾಗಿ....

೪. ಮಾತೋ ಬಣ್ಣಿಸಲ್ಕೆಮ್ಮಳವೆ ಧರಣಿಯೊಳ್ಮಿಕ್ಕ ಚಾಳುಕ್ಯ

........ದವರಪ್ರ ....

೫. ಪದ್ಯಂ ಜಯಸಿಂಹದೇವನಪ......ತ್ರೈಳೋಕ್ಯಮಲ್ಲ........

೬. ವ ಶ್ಯ [ಶ್ರೀ] ಜಗದೇಕಮಲ್ಲನೆಸೆದಂ ಲೋಕೈಕ......

೭. ತಾಳ್ದಿರ್ದ್ದ ಭು......ಭಾರಮು.......ವರಾಹ ... ...

೮. ನದೊಳು ವಿಕ್ರಮಕ್ರಮದಿಂ...ಚಕ್ರವರ್ತ್ತಿ ವಿಜಯಶ್ರೀ...

೯. ಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರ ....

೧೦. ನೂರ್ಮ್ಮಡಿಚಕ್ರವರ್ತ್ತಿ ತ್ರೈಳೋಕ್ಯಮಲ್ಲದೇವರು ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿ ... ...

೧೧. ಗೆಯ್ಯುತ್ತಮಿರೆ ॥ ಶ್ರೀಮತ್ಸಮಸ್ತಲೋಕಗ್ರಾಮಶಿಖಾಮಣಿಯೆಂ ... ...

೧೨. ಯಂ ಪೊಗಳಲು ವಾಗ್ರಮಣಬ್ರಹ್ಮಂಗವರಿದು ಮಿಕ್ಕವರಳವೆ ॥ ... ...

೧೩. ಸ್ತ್ರಕಾವ್ಯಾಗಮಸಂ......ಮಯಂ ಸ್ರೌತ್ರಿಪಮುದಿತನಾದಮಯಂ ... ...

೧೪. ಥಾಭಾ......ಪ್ರಯಾಗೆ ಬಡಗಲು ತೆಂಕಲು ಬಾಗಿ........

೧೫. ಎನಿಸಿದಾ ಮಹಾಗ್ರಹಾರದಲ್ಲಿ ॥ ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರ ..., ...

೧೬. ಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮತ್ಸರ್ವ್ವನಮಸ್ಯದ ಪಿರಿಯಗ್ರಹಾರ...

೧೭. ದೊಳಗಣೀಶ......ನಿಳಯನಪ್ಪ ಶಂಕರದೇವರ್ಜಗವಱಿಯುವಂತೆ ನ ....

೧೮. ರಿರ್ಪ್ಪರಿಗಂ ಪುಟ್ಟಿದನವನೀಪ್ರಸ್ತುತ್ಯನಪ್ಪ ಗೋವಿನ್ದಂತದೀಯ ಸತಿ ಸಲೆ ಮಣಿಯ ... .

೧೯. ನೂಭವನಾದಂ ಶ್ರೀವಿಷ್ಣದೇವನಾಪುರುಶ [ಷಂ] ಗತ್ಯಾದರ......ನತಸಂಬೋಧಿನಿ.... ....

೨೦. ವಿತ್ರಿದೇವಿಗಂ ಸುತಪ್ಪುರ್ಟ್ಟದರ್ಯ್ರೆರಾವಣ........ದಣ್ಣಿ........ಕೇವಳ ....

೨೧. ಶ್ರೀಷ್ಮಸುಂ ಸತ್ಕವೀಂದ್ರನುತಶಂಕರದೇವ ....

೨೨. ರಲ್ಲಿ ನಯಜ್ಞಬುಧನಮಾಗಧಪ್ರಣಯಿಯಾದಂ ಧರ್ಮ್ಮ ಧರ್ಮ್ಮಾತ್ಮ ... .

೨೩. ನವಿನೋದಂ ಕಲಿಕಾಲಕರ್ದ್ದಮಬೃಹಜ್ಜಂಘಾಳನುರ್ವ್ವೀ ತಳ .....ವಸಿಯಪ್ರಭು ... ...

೨೪. ವನಾಭಾಗದೊಳಯ್ಯಶಂಕರಚಮೂನಾಥಂ ಜಗದ್ವ ಲ್ಲಭಂ ॥ ಆವ ....

೨೫. ...ಕಳಾಬ್ರಜವಾಕ್ಷತುರಾರ್ಥನೋಜೆಯೊಳ್ವರಿಣತಿಯೊ ....

೨೬. ಯೊಳು ನೆಗರ್ದ ರಾಯಪಿತಾಮಹಕಾಳಿದಾಸನೇಂ ದೊರೆಯ ....

೨೭. ಳಿದಾಸಪೃತನಾಧಿಪನಿಂ ಕಿಱಿಯಂ ಸಮಸ್ತಸಜ್ಜನನುತಕಾ ಮಧೇನು....ಲ... ... ...

೨೮. ಪಯೋಜಭಾಸ್ಕರವಿನುತಯಶಂ ಧರಿತ್ರಿ ... ...

೨೯. ವಿಕ್ರಿಮಾಭರಣಂ...ದಣ್ಣನಾಥನುಚಿತಾಚಾ ... ...

೩೦. ಯಂತಳೆದನಿನ್ತೀಲೋಕದೊಳ್ಯಂಕರಂ ॥ ಇನ್ತು ಶ್ವಾ[ಸ್ವಾ] ಮಿಯಾ ... ...

೩೧. ವಾಗೆ ಮಾಡಿಸಿದನೊಪ್ಪುತೆ ತನ್ನಯ ಜನ್ಮಭೂಮಿಯಾ...

೩೨. ಸನ್ನಿಧಿಯೊಳು ರಮಣೀಯವಾ...ಶಂಕೇಶ್ವರದೇವ........

೩೩. ಳವಿಪಲ್ತೆ ತಾರಶೈಳಾದ್ರಿಸಂಪದ ... ...

೩೪. ತ್ರಿತಳಂ ಪೆರ್ಮ್ಮೆವೆತ್ತುದು ಸಂಕೇಶ್ವರದೇವತಾನಿಳಯ ಮುರ್ಬ್ಬೀ[ರ್ವ್ವೀ]ಭಾ ... ...

೩೫. ದುರಭೋಗದಿಂ ಪುಗವಿನ್ನುಂ ರವಿವಾಜಿಗಳು ದಿಗಧಿಪ...

೩೬. ತಿ ನೆಟ್ಟಗೆ ಪಲ್ದೊತ್ತುತವಿರ್ಪನುಗ್ರತೆಯಿನನ್ತಾ ಬಿಜ್ಜಲೋ ರ್ವ್ವೀಶ್ವರಂ ॥ ... ...

೩೭. ...ಲರ್ದೇವಂ ಕೂರ್ಮ್ಮೆಯಿಂ ನೂರ್ಮ್ಮಡಿನೃಪತಿ ಜಗತಾಂ ... ...

೩೮. ...ರನಾರೀತಿಳಕಂ ಶ್ರೀರ್ರಾಯ ... .

೩೯. ಬಗಿಂ ವಾಂತನದಿಂ ಸೋವಲ್ಲದೇವಿಯೆ ಜನವಿನುತೆ ಸಮಸ್ತವಸುಧಾ ... ...

೪೦. ರ್ಪಚಿತ್ರವಲ್ಲಭೆ ನೆಗರ್ತೆಯ ಸೋವಲದೇವಿ ... ...

೪೧. ಕ್ತಿ ಸರಸ್ವತಿ........ಲೋಕದೊಳು ॥ ಇನ್ತು ನೆಗರ್ತೆಗಂ...

೪೨. ಪದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ । ಶ್ರೀಮನ್ಮಹಾ ....

೪೩. ಳನೆಯಿಂದಾಳುತ್ತಮಿರ್ದ್ದ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತ್ತಿ....

೪೪. ವರಾತ್ರಿಯ ೧೪ ಸೋಮವಾರದ ಪುಣ್ಯ ....

೪೫. ದ್ಧಾರಕ್ಷಂ ಭೂಮಿ ರಾಮಸೆಟ್ಟಿಯ ಸನ್ತಾನಮಿಲ್ಲದ ರಲಾಯ

೪೬. ದಿ ಬಣಂಜಿ ಮಳ....ಸಹಿತಂ ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರವಾಗಿ

೪೭. ಮಹಾಜನಂಗಳು ಸ್ವಧರ್ಮ್ಮದಿಂ ಪ್ರತಿಪಾಳಿಸುವರು ॥....

೪೮. ಸಸ್ಯ ತಸ್ಯ ತದಾ ಫಳಂ ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ...

೪೯. ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ... ...

೫೦. ...ವಂ ॥ ಶ [ಷ] ಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ವರ್ಗ್ಗೆ ವಸತಿ...

೫೧. ...ಧರ್ಮ್ಮ... ... ...

೫೨. ಭೂಯೋಭೂಯೋ ಯಾಚತೆ ರಾಮಚಂದ್ರಃ ॥... ...

೫೩. ...ನಹ...ಹಸಂ... ... ...

೫೪. ಮಕ್ಕಳು......ಯ... ... ...

೫೫. ...ಲಿಯಂ...ಯ... ... .

೫೬. ಯುಗವಿಂಸ ... ...

೫೭. ... ...

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Inscription. No. 12

Muttage Sangamēsvara Temple

Inscription No. 1

೧. ನಮಸ್ತುಂಗ-ಶಿರಶ್ಚುಂಬಿ-ಚಂದ್ರಚಾಮರಚಾರವೆ । ತ್ರೈಲೋ ಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ

೨. ವೆ ॥ ೧॥ ಶ್ರೀಕಳಚುರಿಯಾನ್ವಯರ । ತ್ನಾಕರಸವ್ರಿದ್ಧಿಕರ ಸಮುದ್ಭವಪೂರ್ನ್ನ [ರ್ಣ] ಸು । ಧಾಕರಬಿಂಬಂ ನೆಗ

೩. ಳ್ದಂ । ಲೋಕೈಕಸ್ತುತ್ಯನೆನಿಸಿ ಪೆಂರ್ಮ್ಮಾಡಿ ನ್ರಿಪಂ [ನೃಪಂ] ॥ ೨॥ ನೆಗಳ್ದಂ ರಾಜಸಮಾಜಪೂಜಿತಪದಂ ಪೆರ್ಮ್ಮಾ ಡಿದೇವಂ

೪. ಧರಿ । ತ್ರಿಗೆ ರಕ್ಷಾರ್ತ್ಥದೆ ಸಾಕರಧ್ವಜನೆ ಬಂದಿರ್ಪ್ಪಂತಿರಿ ರ್ದ್ದಂ ಸುವ । ರ್ಣ್ನಗವೇಂದ್ರಧ್ವಜನೀಧರಾವಳ

೫. ಯಮಂ ಕಾರುಣ್ಯದಿಂ ಪಾಳಿಸು । ತ್ತೆ ಗಜೇಂದ್ರಾರಿಪರಾಕ್ರ ಮಂ ಜನನುತಂ ಶ್ರೀಮಾನ ಹೇ

೬. ಮಾಚಳಂ ॥ ೩ ॥ ದಿನನಾಥಂಗತಿರೌದ್ರತೇಜವಹಿಪಂಗ ತ್ಯುಗ್ರದಂಷ್ಟ್ರಂ ಮಹೇ । ಶನ ಘೋರಾನನದಲ್ಲಿ ದಳ್ಳಿ

೭. ಸುವುದಗ್ರಾಭೀಳಲಾಲಾಟಲೋ । ಚನಮೆಂತುದ್ಧತಮಾದು ದಂತೆಸೆದನಾಪೆಂರ್ಮ್ಮಾಡಿದೇ

೮. ವಂಗೆ ನಂ । ದನನೀ ಬಿಜ್ಜಲದೇವನೂರ್ಜ್ಜಿತಯಶಂ ವೈರೀ ಭಕಂಠೀರವಂ ॥ ೪ ॥ ಶ್ರೀಪ್ರಿ [ಪೃ] ಥ್ವೀವಲ್ಲಭನಖಿ । ಳ

೯. ಪ್ರಭು ರಾಜಾಧಿರಾಜನುದ್ಧತರಿಪುಭೂ । ಪಪ್ರಳಯಕಾಲಭೈ ರವ । ನಪ್ರತಿಮಭುಜಪ್ರತಾ

೧೦. ಪಬಿಜ್ಜಲದೇವಂ ॥ ೫ ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿತರುಂ । ಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಿ

೧೧. ತರುಮಪ್ಪ ಸೇನಾಧಿಪತಿ ಶ್ರೀಕರಣಂ ಹರಿದೇವಯ್ಯದಣ್ಣಾ ನಾಯಕರ ಮಗಂ ರಾಜಾ

೧೨. ಧ್ಯಕ್ಷಂ ಸುಂಕವೆರ್ಗ್ಗಡೆ ದಾಸಿಮಯ್ಯನಾಯಕರು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ

೧೩. ಪ್ರಿ [ಪೃ] ಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇ ಶ್ವರಂ ಕಳಚುರಿಚಕ್ರವರ್ತ್ತಿ ಭುಜಬಳಮಲ್ಲದೇವವ

೧೪. ರ್ಷದ ಹತ್ತೆನೆಯ ಪಾರ್ತ್ಥಿವಸಂವತ್ಸರದ ಶ್ರಾವಣಬಹುಳ ದ್ವಾದಶೀ ಬ್ರಿ [ಬೃ] ಹಸ್ಪತಿವಾ

೧೫. ರದಂದಿನ ಬ್ಯತಿಪಾತಪರ್ಬ್ಬನಿಮಿತ್ತದಿಂ ತರ್ದ್ದವಾಡಿಸಾಸಿ ರದ ಬಳಿಯ ಕಂಪಣ

೧೬. ಮೂವತ್ತಱ ಮೊದಲ ಬಾಡಂ ಶ್ರೀಮದುತ್ತಮದಗ್ರಹಾರಂ ಮುತ್ತಗೆಯ ಶ್ರೀರಾಮೇಶ್ವರ

೧೭. [ದೇ] ವರ್ಗ್ಗೆ ನಿವೇದ್ಯಂ ನಂದಾದೀವಿಗೆ ದೇವರಂಗಭೋ ಗಂ ದೇಗುಲದ ಮಠದ ಜೀರ್ಣ್ಣೋದ್ಧಾರಂ ತದೇ

೧೮. ...ರಚ್ಛಾತ್ರರಶನಾಚ್ಛಾದನಂ ಸಲೆ ನಡೆವನ್ತಿರಲು ॥ ಅಲ್ಲಿ ಯ ತಳದ ಹೆಜ್ಜುಂಕ ವಡ್ಡರಾವುಳಂ

೧೯. ...ಚತ್ತಂ ಕೊಡವೀಸಂ ಕುದುರೆಯ ಸುಂಕಂ ಕಿಱುಕುಳ ಸುಂಕದಾಯಮೆಲ್ಲವಂ ॥ ಸ್ವಸ್ತಿ ಯ

೨೦. ಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋ ನಾ ನು ಷ್ಠಾ ನ ಜಪಸಮಾಧಿಶೀಲಸಂಪಂನ

೨೧. ರುಂ ಪರಮನೈಷ್ಠಿಕರುಮಪ್ಪ ॥ ಶ್ರೀರುದ್ರಶಕ್ತಿಮುನಿಪದ ವಾರಿಜಮಂ ಕಳ್ಚಿ ತಂನ ಕೈಮೇಲಾಗಿ

೨೨. ರೆ । ಧಾರೆಯೆಱೆದೊಸೆದು ಕೊಟ್ಟನು । ದಾರತೆಯಿಂ ದಾಸಿ ರಾಜನೂರ್ಜಿತತೇಜಂ ॥ ೬ ॥ ಆದಿಬ್ಯತಪೋಧನ

೨೩. ರ ಮಹಿಮೆಯೆನ್ತೆನೆ ॥ ಅರಿವೆಣ್ಣಾಕ್ರಿ[ಕೃ]ತಿಯಿಂ ಕರಂ ಬಿಳಿಯನಾಗಿರ್ದ್ದಂ ಹರಂ ಭೀತಿಯಿಂ । ಸಿರಿಯುತ್ತುಂಗ

೨೪. ಘನಸ್ತನಾದ್ರಿಗಳಿಱುಂಬಂ ಪೊಕ್ಕಡಂಗಿರ್ದ್ದನಾ । ನರ ಸಿಂಗಂ ಕುಸ್ಮಾ [ಸುಮಾ] ಯುಧಂಗಗಿದೆನಿಪ್ಪಾ ಕಾವನಂ

೨೫. ತೂಳ್ದಿ ಸ । ಚ್ಚರಣಾಘಾತದೆ ರುದ್ರಶಕ್ತಿಮುನಿಪಂ ಬೆಂಕೊ ಣ್ಡನೆಂಗುಂ ಜಗಂ ॥ ೭ ॥ ಶ್ರೀಮತು ಹರಿದೇ

೨೬. ವದಣ್ಣನಾಯಕರ ಮಹಿಮೋನ್ನತಿಕೆಯೆನ್ತೆಂದೊಡೆ ॥ ಪರ ಮಜ್ಞಾನಮಯಂ ಸರೋ

೨೭. ರುಹಭವಸ್ತುತ್ಯಂ ಮುನೀಂದ್ರಂ ಜಗ । ದ್ಗುರುಸರ್ಬ್ಬಜ್ಞನೆ ನಿಪ್ಪಗಸ್ತ್ಯರಿ [ಋ] ಷಿವಂಶೋತ್ತುಂಗಕೀರ್ತ್ತಿಧ್ವಜ ।

೨೮. ಹರಿದ್ದೈವಂ ದ್ವಿಜರಾಜಪೂಜಿತನಿಳಾಲೋಕೋತ್ತಮಂ ದಾಸಿ

ಮಂ । ದರಧೈರ್ಯ್ಯಂ ಪತಿಭಕ್ತನರ್ತ್ಥಿಜನತಾ ।

೨೯. ಸಂಕಲ್ಪಕಲ್ಪದ್ರುಮಂ ॥ ೮ ॥ ಎನಿಸಿದಗಣ್ಯಪುಣ್ಯಾಧನನಾ ತ್ಮಭವಂ ನಿಭು ದಾಸಿರಾಜನೀ । ವನನಿಧಿ

೩೦. ಮೇಖಳಾಖಿಳವಸುಂಧರೆ ಬಣ್ಣಿಸೆ ಧರ್ಮ್ಮತತ್ಪರಂ । ಮ ನುಮುನಿಮಾರ್ಗ್ಗನಸ್ಖಲಿತಶೌಚಮ

೩೧. ಹಾಬ್ರತಿ ಸತ್ಯವಾಕ್ಯನಾ । ಕ್ಷಿನೊಳಮರೇಂದ್ರಭೂರುಹ ಮೆನಲ್ನೆಗಳ್ದಂ ಗುಣರತ್ನಭೂಷಣಂ ॥ ೯ ॥

೩೨. ಮತ್ತಮೊಂದುತ್ತರೋತ್ತರಂ ॥ ಶ್ರೀರಾಮೇಶಶ್ರೀಪಾ । ದಾರಾ ಧಕನೆನಿಪ ಬಾಚಿರಾಜನ

೩೩. ತನಯನು । ದಾರಂ ಪ್ರಭುಗೋವಿಂದಂ । ಧಾರೆಯನೆಱೆ ದಿತ್ತನೆರಡು ಮತ್ತರಕೆಯ್ಯಂ ॥ ೧೦ ॥ ಧರಣೀವಲ್ಲಭ

೩೪. ರುಂ ಪ್ರಧಾನಪುರ್ಷ [ರುಷ] ರ್ದ್ದಣ್ಣಾಧಿಪನರ್ಣ್ನಾಡನಾ । ಳ್ಪುರಸರ್ಪ್ಪೆರ್ಗ್ಗಡೆಗಳು [ಳ್] ಸಮುಸ್ತಕರಣಂಗಳು [ಳ್]

೩೫. ನಾಡುಗಳು [ಳ್] ಮತ್ತಮೀ । ಪುರದಾದಿಪ್ರಭುಗಳು [ಳ್] ಮಹಾಜನಮುಮಾರಯ್ದ್ದಿನ್ನುಮೀ ಧರ್ಮ್ಮಮಂ ।

೩೬. ಪರಿಪಾಳಿಪ್ಪುದು ತಂಮ್ಮ ಧಂರ್ಮ್ಮಮಿದು ತಾಂ ಚಂದ್ರಾ ರ್ಕ್ಕತಾರಂಬರಂ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾ

೩೭. ದತ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿ [ಃ] ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ ॥ ೧೨ ॥

೩೮. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ॥ ಷಷ್ಟಿ ರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ॥ ೧೩ ॥

———:o:———

Inscription No. 13

Muttage Mallikārjuna Temple Inscription

(kept on the left side of the temple)

೧. ಜಯತ್ಯಾದಿಲಸನ್ಮೂರ್ತ್ತಿಃ ಕೇಶವಃ ಕೇಶವಜ್ರಿಭಿಃ ವಂದಿ ತೋ ವಂದಿತೋದ್ವ್ರುತ್ತದಿತಿಜೋದಿತಿಜೋತ್ತರಂ ॥ ಶ್ರೀವಿ......

೨. ವನಿವಿಷ್ಣಸ್ಥಾನಧರ್ಮ್ಮವುಂ ರಕ್ಷಿಸ ಪೃಥ್ವೀವಲ್ಲಭಂಗೆ ಕುಡುಗಮರವಳಯಾಕಾವ ... ...

೩. ನ ಕೇಶವದೇವಂ ॥ ೨ ॥ ವೃ ॥ ಜಯ ... ಕೇಶವನಾತ್ಮ ... ಕ್ಷಯ ನಿಭಾಸ್ಯಂ... ಯುಂ ಷಣ್ಮುಖಂ । ಪ್ರಿಯುವ ....

೪. ಹನಭೀಷ್ಟವಂ ಸರಸತೀ ಶ್ರೀಯುಂ ಮಹಾಲಕ್ಷ್ಮಿ ನಿ । ಭ್ಯ್ರ ಯುವಂ ದುರ್ಗ್ಗೆ ಸುಕೀರ್ತ್ತಿಯುಂ ಗಿರಿಜೆ ದೀರ್ಘ್ಯಾ

೫. ಯುಷ್ಯವಂ ಪಾರ್ವತೀ । ದಯಿತಂ ಮಾಣದೆ ಚಾಡಿಸೆಟ್ಟಿ ಗೆ ಕುಡುತ್ತಿರ್ಕ್ಕಗಳುಂ ಪ್ರೀತಿಯುಂ ॥ ೩ ॥ ಕಂ ॥ ಶ್ರೀಯುಂ ನನ್ನನರಂ ದೀ । ...ಯು

೬. ವನೀ ಮಾದಿಸೆಟ್ಟಿಗೆಂದುಂ ಕುಡುಗೆ । ತೋಯಜ... ಚಕ್ರ ಗ । ದಾಯುಧವಂ ಪಿಡಿವ ಚೆಂನಕೇಶವದೇವಂ ॥ ೪ ॥ ಕಂ ॥

೭. ಮುತ್ತಿನ ಮುತ್ತಿನ ತಡಿವಿಡಿ । ದುತ್ತಮುದುತ್ತಮದ ವರ್ಣ್ಣ ವರ್ಣ್ಣಂ ಪೂರ್ಣ್ಣಂ । ಸುತ್ತಿಪ್ಪುದು ನದಿಯೊಳೆ...ರ । ಸುತ್ತಿಪ್ಪುದು ರತ್ನಮುದ್ರ

೮. ಲವಣಸಮುದ್ರಂ ॥ ೫ ॥ ಕಂ ॥ ಲವಣಸಮುದ್ರಂ ಸುತ್ತಿ ಪ್ಪವನೀತಳವೆಲ್ಲವೆಯ್ದೆ ಜಂಬೂದ್ವೀಪಂ । ನವವರ್ಷಂಗಳಿನೆಸೆವುದು ದಿವಿಜಾಶ್ರಯವಲ್ಲಿ ನಡುವೆ ಮಂದರಮೆಸೆಗುಂ ॥ ೬ ॥... ...

೯. ಯುತದಾ... ಯುವಸುಧಾರಾಯುತಸಮಸ್ತಮಧ್ಯದ ಬಹು ದೇವಸುರಾರಾಜಿತಶಿಖರದ ವಸುಧಾರಾಜಿತರುವಿಂದೆ ಮಂದರವೆ ಸೆಗುಂ ॥ ೭ ॥ ಕಂ ॥ ಆಮಂದರದಿಂ ತೆಂಕಣ ಹೇಮಾದ್ರಿಯ ವಾರಿನಿ...

೧೦. ನಡುವಣ ಭರತೋರ್ವ್ವಿಮಧ್ಯದೊಳಿಪ್ಪ... ಸ್ತಮಾವಕಾಶ ಕುಂತಳದೇಶಂ ॥ ೮ ॥ ಕಂ ॥ ಶ್ರೀಮಜ್ಜನದಿಂದೆಸೆವುದು ಕೋಮಳತರ ಕಾನ್ತಕರ್ಣ್ಣಿಕಾರಮಣೀಯಂ । ಶ್ಯಾಮಳಮೃದುಲಪನಮಿತಂ ಶ್ರೀಮು ಖ...ತಳದ ವಾ ... ...

೧೧. ಯು ಕುಂತಳವುಂ ॥ ೯ ॥ ಕಂ ॥ ಕುಂತಳದೇಶಕ್ಕರಸಾದಂ ತೋಳ್ವಲದಿಂದೆ ಬಿಜ್ಜಲಕ್ಷಿತಿಪಸುತಂ ಕಾಂತಾ..... ಸಂತಾನಂ ಸೋವಿ ದೇವನೆಸೆವಗ್ರೀವಂ ॥ ೧೪ ॥ ಕಂ ॥ ದಾನದ ... ...

೧೨. ಮಾನವಪತಿ...ದ್ವಿಪಾವಾಹಕನುಂ । ತಾನಾಗಿ ಸೋಮಿ
ದೇವಶ್ರೀನಾಥನ ಪ್ರೋಲ್ಮುರಾರಿಪೆಸರಂ ಪಡೆದಂ ॥೧೧॥ ವೃ॥ ಕರವಾ...
ರಧಾರೆಯಿಂದವಿಜೀವಂ ವೀರಾರಿಭೂಭೃತ್ಕ ... ...

೧೩. ಯಂಗಳೆಯ್ದೆ ಹತಿದುರ್ಬ್ಬಿ...ದೊಳು ಬಿಳ್ದವುಂ ಕರ...ಲು
ರಣರಂಗದಲ್ಲಿ ನೆರವಂ ಸಂತ್ರಾಸದಿಂದೆಂನರಂ ಕರ...ಪಲನಂದೆಂದು
ಪಂತೆ ಸುಭಟಂ ಶ್ರೀಸೋಮಭೂಮೀಶ್ವರಂ ॥೧೨॥ ವೃ॥ ... ..

೧೪. ನಾಜಿರಂಗದೊಳೆ ಕಾದುವ ರಾಯಮುರಾರಿಸೋಮಭೂಪಾ
ಳನ ಖರಧಾರೆಗಳೊಡರ್ಗ್ಗಿದರಾತಿಧರಾತ... ಪೆರ್ಬ್ಬಾಲವ....ಪ್ಸರೋಚಳ
ಕುಚೇಷ್ಟನಿವಾಸದೊಳೀಪ್ಸಿತಾ ... .

೧೫. ....ವಯೋಪ್ಸರೋಚಳಕುಚೇಷ್ಟನಿವಾಸದೊಳಿರ್ಪ್ಪರದ್ಭು
ತಂ ॥೧೩॥ ಕಂ॥ ಸೋಮನೃಪಾಲಂ ರಕ್ಷಿಪ ಭೂಮಿಯ ಮಧ್ಯಪ್ರದೇಶ
ದಲ್ಲಿ ಸಮಸ್ತ । ಗ್ರಾಮಂಗಳವಿಲ್ಲದ ಸುಗ್ರಾಮಂಗಳ ತರ್ದ್ದವಾಡಿನಾ

೧೬. ಡೆಸೆದಿರ್ಕುಂ ॥೧೪॥ ಕಂ॥ ಸಲೆ ಧನಧಾನ್ಯಜನಂಗಳಿನೆಳೆಗೊ
ಪ್ಪುವ ತರ್ದ್ದವಾಡಿನಾಡೊಳಗಣ ನಿ । ಶ್ಚಲಿತಸಹಸ್ರಗ್ರಾಮಂಗಳೊಳೆ
ಲ್ಲಂ ಸುಸ್ಥವಾಗಿ ಮುತ್ತಗೆಯೆಸೆಗುಂ ॥೧೫॥ ವೃ॥ ನೆಗಳ್ದ ನಾಲ್ಕು...

೧೭. ಗಳಿಂ ಕಮಲಜಂ ಮುಂನೋಡಿದಾದೆಲ್ಲವಂ ಜಗದೊಂ
ದೊಂದು ಮುಖಂಗಳಿಂ ಸಕಲಲೋಕಂ ಮೆಚ್ಚೆ ನಿನ್ನಂ ಪ್ರತಿಜ್ಞೆಗಳಿಂದೋ
ಡುವರೆಂದಡುತ್ತಮಂ ಚತುರ್ವ್ವೇದಂಗಳೊಳ್ಬ್ರಹ್ಮಸಂಮಿಗಿಲ... ....

೧೮. ಪ್ರಭುಮುಖ್ಯಮುತ್ತಗೆಯ ಮೂನೂರ್ಬ್ಬರ್ಸ್ಸಮಸ್ತೋ
ರ್ಬ್ಬಿಯೊಳೆ [ಳ್] ॥೧೬॥ ವೃ॥ ಹರಿಯೆಂತಂತೆ ವಿರಾಜಮಾನತನತಾ
ತಿಪ್ರೇಕ್ಷಣೀಯಂ ಮಹೇಶ್ವರನೆಂತಂತೆ ... .

೧೯. ಯೋತ್ಕೃಷ್ಟಸ್ವರೂಪ....ವರನೆಂತಂತೆ ಸುಶೋಭಮಾನ
ಬಹುಲಾಸ್ಯಪ್ರೇಕ್ಷ...ಪ್ರಭುಮುಖ್ಯಮುತ್ತಮಯಶೋ ... .

೨೦. ರ್ಬ್ಬಿಯೊಳ್ ॥೧೧॥ ಕಂ॥ ಮೂನೂರ್ವ್ವರನಾರಾಧಿಸು
ತಾನಂಪದೊ ಳಿಂದುವಿರ್ಪ್ಪರೀಮುತ್ತಗೆಯೊಳ್ ನಾನಾ...ಹ್ಯತಿಲ...
ನಗನ....ಲಕು....॥೧೮॥ ಕಂ॥ ... .

೨೧. ರತಿಖ್ಯಾತಿಯುತಂ ಬಂಮಸೆಟ್ಟಿಯೆಂಬಂ ಪುಣ್ಣ್ಯಪ್ರೀತಂ

ಪಡೆದಂ ಸುತನೂಜಾತನನಾ....ಂಬಿಸೆಟ್ಟಿಯುಂ ವೈಷ್ಣವನಂ ॥೧೯॥ ಕ॥
ಆ...ನಾವ....ಜಿ...ನಾನಾ...ನಾ...ರ್ಯಾ...ಸಹಿ

೨೨. ತಂ ಶ್ರೀನಾಥನನರ್ಚ್ಚಿಸಿ ಧಾತ್ರೀನುತನಂ ಕೈಹಿಸೆಟ್ಟಿಯುಂ
ತಾಂ ಪಡೆದಂ ॥ ೨೦ ॥ ಸತಿ...ನಚ್ಯುತಾಂಘ್ರಿಗಳನಾಗಳುವರ್ಚ್ಚಿಸಿ ಕೈಹಿ
ಸೆಟ್ಟಿ....ಸುಕೃತಂ....ದಿರ್ಪ್ಪನೂರ್ಜಿತತೇಜದನೂನದಾನದ

೨೩. ಪ್ರತಿಮವರೇಣ್ಯಪುಣ್ಯದ ವಿಶಾಲಸುಶೀಲದ ಚೌಡಿಸೆಟ್ಟಿಯುಂ
ನುತಮತಿ ನಾಚಿಸೆಟ್ಟಿಯನನಂತಗುಣಂಗಳ ಮಾದಿಸೆಟ್ಟಿ...॥ ೨೧ ॥
ಮುತ್ತಗೆಯು....ಭಕ್ತಿಯಿನುತ್ತಮವಿಷ್ಣುಪ್ರತಿ

೨೪. ಷ್ಠೆಯುಂ ಮಾಡಿಸಿ ಸಂ। ದತ್ತಿಯ ನೆಡೆಯು...ಪತ್ತುಗೆಯ
ಪ್ಪಂತು ಕೈಹಿಸೆಟ್ಟಿಯು ಪಡೆದಂ ॥ ೨೨ ॥ ಕಂ॥ ಪಲಕಾಲಂ ರಕ್ಷಿಸಿ ನಿಜ
ಕುಲ...ಚೌಂಡಿಸೆಟ್ಟಿ ತಾ...ಪದೆ...ಸುಲಲಿತವಪ್ಪ ಸುಪುತ್ರ ... ...

೨೫. ...ಪ...ಯೆಂಬ ವಾಕ್ಯದರ್ತ್ಥವಮುಂದು ॥ ೨೩ ॥ ವೃ ॥
ಉದ್ಧೃತ್ಯಾಶು ರಸಾತಳಾದ್ವಸುಮತಿಂ....ರಾಜಶಿರಃಕರಂ ತ್ರಿಜಗ...
ಚಕರ್ತ್ತಾರ್ಬಲಂ ಕಾಳಿಂದೀಹ್ರದಕೇಳಿಯೋತ್ಪಣಮ ... ...

೨೬. ...ಕ್ರೀಡಿತಃ ಕ್ರೀಡಿತಃ ಸೋಯಂ ರಕ್ಷತು ಚೌಂಡಿಸೆಟ್ಟಿ
ಮನಿಶಂ ಧೃಶ್ಯಾಮಳಃ ಶ್ಯಾಮಳಃ ॥ ೨೪ ॥ ವೃ ॥ ಲಕ್ಷ್ಮೀ ವಕ್ಷಸಿ ಯಸ್ಯ
ಕೌಸ್ತುಭ....ಭಾ....ಭೂಷಿತಾ ಭೂಷಿತಾ ಭ್ರೂಭಂಗಾ...ಂಘ್ರಿ ....

೨೭. ಮಕರೋದ್ದೇವಾರಿಧಿಂ ವಾರಿಧಿಂ ನಿಶ್ಶೇಷೀಕೃತವಾಂಜಗ
ತ್ತ್ರಯರಿಪೂನ್ಯೋದಾನವಾನ್ದಾನವಾನ್ಯೋಯಂ ರಕ್ಷತು ಮಾದಿಸೆಟ್ಟಿ
ಮನಿಶಂ ಗೋಪೀವರಃ ಪೀವರಃ ॥ ೨೫ ॥ ದಾನಂ ಪ್ರಿಯವಾಕ್ಯಯುತಂ

೨೮. ಜ್ಞಾನವಗರ್ಬ್ಬ ಕ್ಷಮಾಯುತಂ ಶೂರತ್ವಂ ಮಾನವರೆಲ್ಲಂ
ಪೊಗಳಲನೂನತೆಯಿಂ ಮಾದಿಸೆಟ್ಟಿಗುಂಟೀತ್ರಿಗುಣಂ ॥ ೨೬ ॥ ಕ॥
ಎಸೆದಿರೆ ನಿಜ....ಮಂ ಮಾಡಿಸಿದೀದೇವರ್ಗ್ಗೆ...ಪ್ರಾಸಾದವ ಮಾಡಿಸಿ...

೨೯. ಯನಿತ್ತಚ್ಚೌಂಡಸೆಟ್ಟಿಯುಂ ಮಾದಿಸೆಟ್ಟಿಯುಂ ಮುತ್ತಗೆ
ಯೊಳು [ಳ್] ॥ ೨೭ ॥ ವ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮದುತ್ತಮದಗ್ರಹಾರಂ ಮುತ್ತ
ಗೆಯ ನಡುವಣ ದಕ್ಷಿಣಮುಖದ ಶ್ರೀಚೆಂನಕೇಶವದೇವರ ... ...

೩೦. ...ತದಲಿ...ಪಣಕ್ಕಂ ಚೌಂಡಿಸೆಟ್ಟಿಯುಂ ಮಾದಿಸೆಟ್ಟಿ

ಯುಂ ಕೊಟ್ಟ ಕೆಯಿ ನಾ...ನೆಯ ವಿಟ್ಟಪಯ್ಯಂಗಳ ಪಂನಸಿನೆ... ಮಣಿಗವಳ್ಳಿಯ ದಾರಿಯ ಪ..ಮಱಿಯಿಂ ಪ..ಮೂಡಲು..ಯ

೩೧. ತೆಂಕಲು ಮೂಱನೆಯ ಪಂನಸಿನ ದಾರಿಯ ಪತ್ತಿರೆ ಪಡುವಲು ಟಕ್ಕಳಿಗೆಯ ವಡ್ಡದಾರಿಯಿಂ ಬಡಗಲು ಶ್ರೀರಂಗ ಸೋಮೇಶ್ವರ ಘಳಿಸಾಸರ....ಹಣಘಳಿಸಾಸನುಂ ತಂಮ ....

೩೨. ...ಲತಬ್ಬರ ಕಯ್ಯಲು ಶ್ರೀಮದು ವಡ್ಡಬ್ಯವಹಾರಿ ಚೌಂಡಿಸೆಟ್ಟಿಯರುಂ ನಾಚಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆಟ್ಟಿಯರುಂ...ಯುಂ ಕೊಂಡು ಪ್ರಭುಮುಖ್ಯಮಹಾಜನಂಗಳಿಗೆ ಪಾದಪೂಜೆಯುಂ ಮಾಡಿ

೩೩. ಅವರ ಕಯ್ಯಲು...ವಣ ಭೂಮಿಯಾ...ಶ್ರೀಜೆಂನಕೇಶವದೇವರಿಗೆ ಕೆಯಿ ಮತ್ತರು ಹದಿನೆಂಟು ಅಕೆಯಿಂ ದೇವಿರಿ....ಅರುವಣ ಪಣಂ ಹದಿನೆಂಟು ॥ ಮತ್ತಂ

೩೪. ಊರೊಡೆಯ ನಾಚರಸರ ಮ....ಗೋವಿಂದರಸರ ಕಯ್ಯಲು ಭಗಾನು...ಯದ ಗುಡ್ಡೆಮಾನ್ಯದೊಳಗೆ ಧಾರೆಗೊಂಡು ಬಿಟ್ಟ ಕೆಯ್ಯಿಂ ಹಿರಿಯ ಗೋವಿಂದರಸರ ಮಾಂನ್ಯದಿಂ ಪತ್ತಿರೆ ಮೂಡಲು ಮಣಿ.....

೩೫. ಯ ಸೀಮೆಯಿಂ ತೆಂಕಲು ಹಿರಿಯ ಕೇಶವದೇವರ ಮಾಂನ್ಯದಿಂ ಪತ್ತಿ.....ಮತ್ತರು ಪದಿನಾಱು ॥ ಮತ್ತಂ...ರ ಸಂಖರದೇವನ ಮಗ ಬಾಚರಸನ ಕಯ್ಯಲು ವರಾನು ....

೩೬. ಡ್ಡೆಮಾಂನ್ಯದೊಳಗೆ ಧಾರೆಗೊಂಡು....ಕೆಯ್ಯಿಂ ವಿಮಳೇಶ್ವರದೇವರ ಮಾಂನ್ಯದಿಂ ಬಡಗಲು ಸೋಮೇಶ್ವರದೇವರ ಮಾಂನ್ಯದಿಂ ಮೂಡಲು ಬಾವಿಯ ಹಳ್ಳದಿಂ ತೆಂಕಲು ಮತ್ತರು ಹದಿನಾಲುಕು

೩೭. ...ಮ...ಹಱುಹೇರು...ಯನ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡಕನ...ಕಚ್ಚೆಯಮ...ಚಟ್ಟಯಂಣನ ಕೈಯ್ಯಲು ಕೈಹಣಸೆಟ್ಟಿಯರು ಧಾರೆಗೊಂಡು ಶ್ರೀಜೆಂನಕೇಶವದೇ

೩೮. ವರ್ಗ್ಗೆ ಬಿಟ್ಟ ತೋಂಟ ವಂಕೇಶ್ವರದೇವರ ತೋಂಟದಿಂ ಪತ್ತುಗೆಗೆ ಪಡುವಲು ಹಳ್ಳದಿಂ ಬಡಗಲು ಬೆನಕನ ತೋಂಟದಿಂ ಮೂಡಲು ಬಳದಿಂ ತೆಂಕಲು ಕಂಬಂ ಸಾಸಿರ ॥ ಆ ತೋಂಟದ...ದೇಱಿಯುಂ ಹೊ ... ...

೩೯. ದಂಡನಾಯಕರುಂ ಸಮಸ್ತ ಕರಣಂಗಳುಂ ಪಾರ್ತ್ಥಿವ ಸಂವತ್ಸರದಾಷಾಢ ಬಹುಳ ನವಮೀ ಮಂದವಾರ ದಕ್ಷಿಣಾಯನ ಸಂಕ್ರಾಂತಿಯಲು ಪರಮೇಶ್ವರದತ್ತಿಯಾಗಿ ಚೆಂನಕೇಶವದೇವರ್ಗ್ಗೆ ಸರ್ಬ್ಬನಮಶ್ಯಂ ಮಾಡಿ

೪೦. ಧಾರಾಪೂರ್ಬ್ಬಕಂ ಕೊಟ್ಟರು ॥ ಈ ತೋಂಟದ ರಣಿಗು ತ್ತಿಗೆ........ವರ ಪುಣಸೆಟ್ಟಿಯರ ಕೈಯ್ಯಲಾ...... ಕಚಿಯ್ಯಾಯ ನಾಚಿ ಸೆಟ್ಟಿ... ದೇವರ್ಗ್ಗೆ ನಿಚ್ಚ ಬೀರುವ ಹೊಸ ಹೂವಿನ... ಮಾಲೆಯ........

೪೧. ಇಪ್ಪತ್ತುನಾಲ್ಕು ॥ ...ಲಾಯೆ...ದ..ಯೆಲ್ಲರು....ಯದು... ಬಾಸಿಗಕೊಂಡು ॥ ನಿಚ್ಚವಿರುವ ಸೇವೆಯ ಹೆ..ಯಾದೆಡೆ ಹಂನೆರಡು

೪೨. ...ಪ್ಪಿಡವ...ದದೊಳು ಹುಣಿ....ಡುವ....ನಡಸುವಂ ನಡ ಸದಿರ್ದ್ದಡೆ ರಣಗುತ್ತಿ...ಲ್ಲತಾವೊತ್ತೆ....ಯಂ....ಲ೦ ಮತ್ತಂ

೪೩. ....ಣಸು....ರಿಯ ಬಡಗಣೆಳಿಗೆ ವಡ್ಡದಲು ಶ್ರೀಚೆಂನಕೇಶ ವದೇವರ ದೇಗುಲದಿಂ ಪತ್ತಿರೆ ಮೂಡಲು ನಿವೇಶನ ಕಮ್ಮಂ ಹತ್ತುಮಂ ರೇಚಣ ಫಳಿಸಾಸರ ಕಯ್ಯಲು ....

೪೪. ಪ್ರಭುಮುಖ್ಯಮಹಾಜನಂಗಳಿಗೆ ಪಾದಪೂಜೆಯುಂ ಕೊಟ್ಟು ಸ್ಥಾನಪೂಜಾ........ಳುಗೊ........ ಬಾಗಿಲು ....ತಳಾಬ......ಲಿಲಸು ತನ್ಯಾಯವಿಂತಿಸಿತುವಂ ಸರ್ಬ್ಬಮಾನ್ಯವಾಗಿ ಹಡೆದು

೪೫. ದೇವರ ಪೂಜಾರಿಸ......ವಿರಲು ಮಠವಾಗಿ ಬಿಟ್ಟರು ॥ ಮತ್ತಂ ದೇವರಿಗೆ......ರಿರೆ ಬಡಗಲು ರಾಜಬೀದಿಯಿಂ ಪತ್ತಿರೆ ಮೂಡಲು ವಡ್ಡಮುರದ ಮನೆಯಿಂ ಪತ್ತಿರೆ ತೆಂಕಲು ಮನೆ ....

೪೬. ತ್ತುಮಂ ಕತ್ತಿಗೆಯ ರಾಚಣ್ಣನ ವಿಟ್ಟಣ್ಣನ ಆತಿರ್ಬ್ಬರ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡು ಪ್ರಭುಮುಖ್ಯಮಹಾಜನಂಗಳಿಗೆ ಪಾದ ಪೂಜೆಯುಂ ಕೊಟ್ಟು ಸ್ಥಾನಪೂಜಾ ಬಳುಗೋಥೆ ಬಾಗಿಲ ... ...

೪೭. ತಳಾ...ಲಿ...ತನ್ಯಾಯವಿಂತಿನಿತುವಂ ಸರ್ಬ್ಬಮಾಂನ್ಯ ವಾಗಿ ಹಡೆದು ದೇವರ......ಸನದ ಸತ್ರಕ್ಕೆ ಮಠವಾಗಿ ಬಿಟ್ಟರು ॥ ಮತ್ತಂ ಚೌಂಡಿಸೆಟ್ಟಿಯರುಂ ನಾಚಿಸೆಟ್ಟಿಯರುಂ

೪೮. ಮಾಧವಸೆಟ್ಟಿಯರುಂ ತಾವು ಮಾಡಿಸಿದ ಸಭಾಮಂಟಪದ

ಸಿದ್ಧವಿನಾಯಕದೇವರ ಪೂಜೆ ನೈವೇದ್ಯ ಹೆಡವೆಣ್ಣೆ ಸಾರಣೆಯಿಂತಿನಿ ತುಂ ನಡೆವಂತಾಗಿ ಆಸಭಾಮುಂಟಪ

೪೯. ದಿಂ ಪತ್ತಿರೆ ತೆಂಕಲು ಊರೊಡೆಯ ಸಂಖರದೇವರಸರ ವಟ್ಟರದ ಮೂ........ದಂಗಡಿಯ ನಿವೇಶನದಿಂದುವಂ ಪ್ರಭುಮುಖ್ಯ ಮಹಾಜನಂಗಳಿಗೆ ಪಾದ

೫೦. ಪೂಜೆಯುಂ ಕೊಟ್ಟ........ರೊಡೆಯರುಂ........ಯ........ ದಿಯಾಗಿ ಆಯಸಹಿತಂ ಸರ್ಬ್ಬಮಾಂನ್ಯವಾಗಿ ಹಡದು ಬಿಟ್ಟರು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮದಲ್ಲಿಯ ದೂಸಿಗ ಬಾಚಿಸೆಟ್ಟಿಯರುಂ

೫೧. ಸಣ್ಣ ಮಲಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಮೋವಿಸೆಟ್ಟಿಯರುಂ ನಾಚಿಸೆಟ್ಟಿಯರುಂ ದಾವಣಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಆದಿಸೆಟ್ಟಿಯರುಂ ನಾಚಿಸೆಟ್ಟಿಯರುಂ

೫೨. ಮಲ್ಲಿಸೆಟ್ಟಿಯರ ಮಗಂ ಕಾಪಿಸೆಟ್ಟಿಯರುಂ ವಿಜಯಾಪುರದ ನಾಗಸೆಟ್ಟಿಯರ ಮಲಸೆಟ್ಟಿಯರ ಮಗಂ ಮಾಧವಸೆಟ್ಟಿಯರುಂ ಬೀಚಿಸೆಟ್ಟಿಯರುಂ ಸಂಖರಸೆ

೫೩. [ಟ್ಟಿ]ಯರುಂ ಮಂತರ ಮಾಧವಸೆಟ್ಟಿಯರುಂ ಯಿನ್ತಿವರು ಪ್ರಮುಖ ನಖರಂಗಳುಂ ಶ್ರೀಚೆಂನಕೇಶವದೇವರ್ಗ್ಗೆ ಕರಮಾಂನ್ಯವೆಂನದೆ ಯೆಲ್ಲಾಯುಂಗಡಿಯಲುಂ ಸಟ್ಟಗ ಜೋಳವಂ ಬಿಟ್ಟರು ॥ ಮತ್ತಂ ಚಾಡಿ

೫೪. ಸೆಟ್ಟಿಯರುಂ ನಾಚಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆಟ್ಟಿಯರುಂ ಊರೊಡೆಯ ಚಿಕ್ಕ ಸಂಖರಸರ ಮಗ ಬಾಚರಸನ ಕಯ್ಯಲು ಹಡುವಣ ಮಾನ್ಯಗೆರಿಯಲ್ಲಿ ತಂನಾವುಚ್ಛಾಯ ... .

೫೫. ನ್ಯದ........ಳತಿಗಳ ನಿವೇಶನದಿಂ ಪತ್ತಿರೆ ಪಡುವಲು ನಾಚರ...ನಿವೇಶನದಿಂ ಪತ್ತಿರೆ ಬಡಗಲು ನಿವೇಶನವೊಂದು ॥ ಮತ್ತಂ ಹಿರಿಯ ಗೋವಿಂದರಸರ ಮಾನ್ಯ

೫೬. ಗೆರಿಯಿಂ ಪತ್ತಿರೆ ತೆಂಕಲು ಕರುವಗೆರಿಯ ಬೀದಿಯಿಂ ಪತ್ತಿರೆ ಪಡುವಲು ನಾಚರಸನ ನಿವೇಶನದಿಂ ಪತ್ತಿರೆ ಬಡಗಲು ನಿವೇಶನವೆರಡು ॥ ಮತ್ತಂ ಚಿಕ್ಕ ವಿಟ್ಟರಸರ ಮಾನ್ಯಗೆರಿಯಿಂ

೫೭. ತೆಂಕಲು ಮರಭೂಮಿಯಿಂ ಪತ್ತಿರೆ ಮೂಡಲು ನಾಚರಸನ ನಿವೇಶನದಿಂ ಪತ್ತಿರೆ ಬಡಗಲು ಕಂಮುಂ ಹತ್ತು ಅಂತು ನಿವೇಶನಂ ಮೂಱು ಕಂಮುಂ ಹತ್ತುಮುಂ ಧಾರೆಗೊಂಡು ಶ್ರೀಚೆಂನ

೫೮. ಕೇಶವದೇವರ್ಗ್ಗೆ ಕೊಟ್ಟರು ॥ ಮತ್ತಂ ಊರೊಡೆಯ ನಾಚರಸರು ಕರುವರ ಕಲ್ಲಗಾವುಂಡಂಗೆ ಬಾಯಿವೆಂಣೆಗೆ ಕೊಟ್ಟ ಮನೆ ಹಡುವಣ ಮಾನ್ಯಗೆರಿಯಲ್ಲಿ ಕರುವಗೆರಿಯ ಬೀದಿಯಿಂ ಪತ್ತಿರೆ

೫೯. ಪಡುವಲು ಬಾಚರಸನ ಕೆಯ್ಯಿಂ ಧಾರೆಗೊಂಡ ನಿವೇಶನಂಗಳ ನಡುವೆ ನಿವೇಶನವೊಂದುಮನಾ ಕಲ್ಲಗಾವುಂಡನ ಕೆಯ್ಯಲು ಚೌಂಡಿಸೆಟ್ಟಿಯರುಂ ನಾಚಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆ

೬೦. ಟ್ಟಿಯರುಂ ಧಾರೆಯುಂ ಕೊಂಡು ಶ್ರೀಚೆಂನಕೇಶವದೇವರ್ಗ್ಗೆ ಸದ್ಭಕ್ತಿಯಿಂದಾಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟರು ॥ ಮತ್ತಂ ಚೌಂಡಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆಟ್ಟಿಯರುಂ ಹಿ

೬೧. ರಿಯ ಗೋವಿಂದರಸರ ಮಗ ಬಾಚರಸನ ವಿಟ್ಟರಸನ ಮದವಳಿಗೆ ಕೋಮಲದೇವಿಯ ಅನ್ತಿಬ್ಬರ ಕಯ್ಯಲವರ ಮಾನ್ಯದ ಸ್ಥಳದೊಳಗೆ ಪೊರಿದ ಧಾರೆ

೬೨. ಱಿಯ ಬಟ್ಟೆಯಿಂ ಪತ್ತಿರೆ ಮೂಡಲು ತಿಕೇಶ್ವರ ದೇವರ ಕೆಯ್ಯಿಂ ಪತ್ತಿರೆ ತೆಂಕಲು ಚಿಕ್ಕ ಗೋವಿಂದರಸರ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡ ಮತ್ತರು ಹದಿನಾಱಱಿಂ ಪತ್ತಿರೆ ಪಡು

೬೩. ವಲು ಗೊಳ್ಳಕೊಪ್ಪಲಿಂ ಬಡಗಲು ಯಿಹ ಕೆಯಿ ಮತ್ತರ ಯ್ದುಮಂ ಧಾರೆಗೊಂಡು ಶ್ರೀಚೆಂನಕೇಶವದೇವರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವ್ವಕಂ ಕೊಟ್ಟರು ॥ ಮತ್ತಂ ಚೌಂಡಿಸೆಟ್ಟಿಯ

೬೪. ರುಂ ಮಾಧವಸೆಟ್ಟಿಯರುಂ ತಮ್ಮ ಮನೆಯಿಂ ಪಡುವಲು ಪೂಜಾರಿಯ ಮನೆಯಿಂ ಬಡಗಲು ಸತ್ರದ ಮನೆಯಿಂ ಮೂಡಲಿಹ ಮನೆ ಮಾಳಿಗೆ ಸಹಿತ ಕಂ

೬೫. ಮ ಹದಿನಯ್ದುಮುಂ ಸಿರಿದೇವಿಯಕ್ಕನ ಮಮ್ಮ ಬಾಚಯ್ಯನ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡು ಊರ [ರೊ] ಡೆಯ ಪ್ರಮುಖವಶೇಷ ಮಹಾಜನಂಗಳಿಗೆ ಪಾದಪೂಜೆಯುಂ ಕೊಟ್ಟವರ ಕಯ್ಯಲು ಸ

೬೬. ರ್ವ......ವು......ವುಂ ಪಡೆದು ಸದ್ಭಕ್ತಿಯಿಂ ಶ್ರೀಚೆಂನ ಕೇಶವದೇವರ ಪುರಾಣವಂ ಹೇಳ್ವ ಉಪಾಧ್ಯಾಯರಿರಲು ಧಾರಾಪೂ ರ್ವಕಂ ಕೊಟ್ಟರು ॥ ಮತ್ತಂ ಚೌಂಡಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆಟ್ಟ

೬೭. ಯರುಂ ಆಸಿರಿದೇವಿಯಕ್ಕನ ತಂಗೆ ಹೊಂನಿಯಕ್ಕನ ಮಗ ಮುದ್ದಯ್ಯನ ಕಯ್ಯಲು ಚಳ್ಳಲಗೆರಿಯ ತೆಂಕಣಾತಿಗಿವಿದ್ದದ ಪಡುವಣ ಕಡೆಯಲು ವಾಳಿಗೆ ಸಹಿತ ನಿವೇಶನ ... ...

೬೮. ಹತ್ತುವುಂ ಧಾರೆಗೊಂಡು ಊರೊಡೆಯಪ್ರಮುಖವಶೇಷ ಮಹಾಜನಂಗಳಿಗೆ ಪಾದಪೂಜೆಯಂ ಕೊಟ್ಟವರ ಕಯ್ಯಲು ಸರ್ಬ್ಬನ ಮಶ್ಯವಾಗಿ ಪಡೆದು ಶ್ರೀಚೆಂನಕೇಶವದೇವರ ... ...

೬೯. ...ತಂಬುಲಕ್ಕೆ ಸದ್ಭಕ್ತಿಯಿಂ ಧಾರಾಪೂರ್ಬ್ಬಕಂ ಕೊಟ್ಟರು ॥ ಮತ್ತಂ ಚವುಡಿಸೆಟ್ಟಿಯರುಂ ಮಾಧವಸೆಟ್ಟಿಯರುಂ ಚಿಕ್ಕ ಗೋವಿಂದ ರಸರ ಮುಮ್ಮ ಗೋವಿಂದದೇವನ ಕಯ್ಯ

೭೦. ಲವರನ್ನದಚ್ಛಾಯೆಗೆ ಬಂದ ಮೂಡಣ ಗುಡ್ಡಿಮಾನ್ಯದೊ ಳಗೆ ಹಂದಜರುಗೆಱಿಯ ಬಟ್ಟೆಯಿಂ ಪತ್ತಿರೆ ಮೂಡಲು ಮಣಿಗವಳ್ಳಿಯ ಸೀಮೆಯಿಂ ಪತ್ತಿರೆ ತೆಂಕಲು ಮು

೭೧. ಱುಕ್ಕೆ ಗೋವಿಂದರಸರ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡ ಕೆಯ್ಯಿಂ ಪಡುವಲು ಹಿರಿಯ ಗೋವಿಂದರಸರ ಮಗ ಬಾಚಯ್ಯನ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡ ಕೆಯ್ಯಿಂ ಪತ್ತಿರೆ ಬಡಗಲು ಯಿಹ

೭೨. ಮಾನ್ಯದ ಕೆಯಿ ಮತ್ತರು ಯಿಪ್ಪತ್ತಯೆರಡುಮಂ ಯಿವರ ಕಯ್ಯಲು ಧಾರೆಗೊಂಡು ಶ್ರೀಚೆಂನಕೇಶವದೇವರ್ಗ್ಗೆ ಸದ್ಭಕ್ತಿಯಿಂ ಧಾರಾಪೂರ್ವ್ವಕಂ ಕೊಟ್ಟರು ॥ ಈ ಧರ್ಮ್ಮವ

೭೩. ....ಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆ ವಾರಣಾಶಿ – ಕುರುಕ್ಷೇತ್ರದಲು ಮೂವತ್ತಿಚ್ಛಾಸಿರ ಕವಿಲೆಯಂ........ಡುವ ಕೊಳಗು ಸುವಣಳಿದ...... ಮೂವತ್ತಿಚ್ಛಾಸಿರವೇದಪಾರಗರ

೭೪. ಯ್ಯಂ...ಲು...ಮಾಡಿದಪ... ॥ ಇದನಾವನಾನುಂ........ ಳಿದವಂಗೆ ಆ...ದೊಳಂ ಕವಿಲೆಯಂ ಬ್ರಾಹ್ಮಣರುಮಂ ಸೂರ್ಯ್ಯಗ್ರಹ ಣದೊಳಳಿದವಾತನಕ್ಕುಂ ॥ ಸಾವಾ

೭೫. ಸ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ
ಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂ
ಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ॥ ಬಹುಭಿ

೭೬. ರ್ವ್ವಸುಧಾ ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ
ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಳಂ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹ

೭೭. ಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ಮಂಗಳಮಹಾ.

The inscription is very such damaged at places, and at the centre of lines 41-44 there is a circle the letters in which are worn out.

———:o:———

Inscription. No. 14

Somanātha Temple Inscription Ingaḷēśvara

(Dist. Bijapur.)

೧. ಶ್ರೀಮತ್ ಸಂಸ್ಥಾನದೇವರ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾ
ಧಕಂ ಶ್ರೀಶಾರದಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ ಶ್ರೀಮತ್ ಕಾಸ್ಯಪಗೋತ್ರಪ
ವಿತ್ರಂ...ನಿಲಯ್ಯಂಬ...ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಪುತ್ರಂ ಶ್ರೀಸರಸ್ವತಿ
ದೇವೀವರಪ್ರಸಾದಂ ಹೋದಲರಾವೋಜರ ಮಗಂ ರೇವೋಜಂ
ಹೊಯ್ದ ಸಾಸನ ॥

೨. ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋ
ಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥೧॥ ಓಂ ನಮಃ
ಸಿವಾಯ ॥

೩. ಸತ್ಪ್ರಕಾಶಮಹತ್ವೇನ ನಿರಸ್ತಜಗತಾಂ ತಮಃ ।
ತತ್ಪರಂ ಬ್ರಹ್ಮಸಂನ್ಮೂರ್ತ್ತಿ ಭಾತಿ ಭಾನುಸ್ತ್ರಯೀಮಯಃ ॥೨॥
ಶ್ರೀಕಾಂನ್ತಂ ಕಾರ್ತ್ತವೀರ್ಯ್ಯಾರ್ಜ್ಜುನಕಳಚುರಿ

೪. ರಾಜೇಂದ್ರನುದ್ದಾಮದರ್ಪ್ಪೋರ್ವ್ವೀಕಾಂನ್ತಾಮಂಣ್ಣನುದ್ಯ

ತ್ಕರಿಕುಳವಿಳಯೋತ್ಕಂಠಕಂಠೀರವಂ ಗೌರೀಕಾಂನ್ತಾವಮ್ನಾಯಶುಂಭಪ್ಡ
ಮರುಕಗುರುಜಗದ್ಭೂಷಣಂ

೫. ಪ್ರಾಜ್ಯರಾಜ್ಯಶ್ರೀಕಾಂನ್ತಾಕುಂನ್ತಳಕ್ಷ್ಮಿಪತಿನಿಜಭುಜಚ
ಕ್ರೇಶ್ವರಂ ಬಿಜ್ಜಭೂಪಂ ॥ ೩ ॥ ಘನದರ್ಪ್ಪೋರ್ಗ್ಗದ್ವಿಷ–ಧ್ವಾಂತವನು
ಡಿಗಿಸಿ ಕಾಳಿಂಗವಂಗಾಂಗನಕ್ಷ

೬. ತ್ರನಿಕಾಯೋದ್ಯೋತವಮಂ ಸೂಚಿಸಿ ಪಡೆದು ಜಗಚ್ಚಕ್ರ
ಸಂಪ್ರೀತಿಯುಂ ಮಿತ್ರನ್ರಿಪಾಬ್ಜಶ್ರೀವಿಕಾಸಂ ಸಲಲಿಸೆವುದು ಕಲ್ಯಾಣ
ಮಾಂಗಲ್ಯ

೭. ಸಿಂಹಾಸನಪೂರ್ವಾದ್ರೀಂದ್ರನಿತ್ಯಾಭ್ಯುದಯಸುಭಟರಾದಿತ್ಯ
ತೇಜಪ್ರಭಾವಂ ॥ ೪ ॥ ಕಳಚುರಿರಾಜ್ಯದಭ್ಯುದಯಲಕ್ಷ್ಮಿಯ ಬಿಜ್ಜಲ
ಚಕ್ರವರ್ತ್ತಿಗಗ್ಗಳವೆ

೮. ನೆ ತಂದೆಗಿಂದಗಿಮಿಗಿಲು ದಿಟವೆಂಬ ಜನೋಕ್ತಿ ವಿಸ್ತರಂ
ಬಳೆದಿರೆ ವೈರಿರಾಯಗಜಕೇಸರಿ ರಾಯಮುರಾರಿ ವೀರಕುಂತಳಪತಿ
ಸೋಂವಿದೇವನೆ

೯. ಸೆದಂ ರಿಪುರಾಯಕುಳಾಬ್ಜಕುಂಜರಂ ॥ ೫ ॥ ಶ್ರೀಯುಂ ಭೂರಿ
ಭುಜಾದ್ರಿಯಿಂ ಪಡೆದು ವೀರಾರಾತಿಸೇನಾಬ್ಧಿಯೊಳು ಜೀಯೆಂದಂಗ
ಕಳಿಂಗವಂಗನ್ರಿಪರಿತ್ತ್ತಂ ತೆತ್ತುವಾತ್ಮಾಂಘ್ರಿಪದ್ಮಾಯ

೧೦. ತ್ತಂ ನಿಜಭೃತ್ಯರಾಗೆ ತಳೆದಂ ಭೂಚಕ್ರರಾಜ್ಯೋರ್ಜ್ಜಿತ
ಶ್ರೀಯುಂ ರಾಯಮುರಾರಿ ರಾಯಗಜಸಿಂಹಂ ಸೋಮಭೂಪಾ
ಳಕಂ ॥ ೬ ॥ ಪತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ಯಣುಮಾ

೧೧. ತ್ರಂ ಕನಕಾಚಳಂ ನಿಜಮಹೋನ್ನತ್ಯಕ್ಕೆ ವಾರಾಸಿ ವಾಮಣ
ಮಾತ್ರಂ ನಿಜಸದ್ಗಭೀರತೆಗೆ ಕಳ್ಪೋರ್ವ್ವೀರುಹಂ ನಿಶ್ಚಯಂ ತ್ರಿಣ
ಮಾತ್ರಂ ನಿಜದಾನದೇಳ್ಗೆಯೆನಲಿಂ ಸಾಮಾನ್ಯನೆ ಪೆಂರ್ಮ್ಮ

೧೨. ಯಮ್ಮಣದಂಡಾಧಿಪರತ್ನಸುವ್ಯಸಹವಾಸ್ಯಾವಮ್ನಾಯಸತ್ಸೀ
ಖರಂ ॥ ೭ ॥ ಎನೆ ಸಂದಮ್ಮಣದಣ್ಣಾನಾಥನ ಸುತಂ ವಿಕ್ರಾಂತದೊಳು
ಪ್ಪಾ[ಪಾ]ರ್ತ್ಥನಂ ನ್ನನೆ

೧೩. ತಾಂ ತೇಜದೊಳರ್ಕ್ಕನಂನ್ನನೆ ಲಸತ್ಸಂಪುಂದರ್ಯ್ಯದೊ

ಳಪ್ಕಮುಸಂನ್ನನೆ ಸದ್ಭೋಗದೊಳಿಂದ್ರನಂನ್ನನೆ ನಿತಾಂತೌದಾರ್ಯ್ಯ ದೊಳು ಕರ್ಣ್ಣನಂನ್ನನೆ ದಂಡಾಧಿಪ ಸೋವಿದೇವನೆನಲಿಂನ್ನೇ

೧೪. ವರ್ಣ್ಣಿಪೆಂ ಬಣ್ಣಿಪೆಂ ॥ ೮ ॥ ಶ್ರೀಮತು ಸೋಮುಕುಲಾಭಿ ವ್ರಿದ್ಧಿವಿಭವಾಂ ಭೋ ೧ ರಾಸಿಚಂದ್ರೋ ೧ ದಯಂ ಸೋಪೂಮ್ನಾಯುದ ಪಾಂಡವಾರ್ಜ್ಜುನತಸೂಜೋ

೧೫. ತ್ಪಂನ್ನಪುತ್ರೋತ್ತಮುಂ ಸೋಮಾಭಂ ಜನವೋದಯಂ ಕಲಿಯುಗಾದಿಕ್ಷತ್ರಿಯೇಂದ್ರಂ ನವೋದ್ದಾಮುಂ ನಿಂರ್ಮ್ಮಿಸಿದಿಂಗಳೇ ಸ್ವರಪುರಂ ಕಂಣ್ಣಾಟಕಾಶೀಪುರಂ ॥ ೯ ॥ ಪಂಚಶತಾಕರೀಂದ್ರ

೧೬. ವಿಭವಾಭ್ಯುದಯೂರ್ಜ್ಜಿತಸರ್ವ್ವವೇದಶಾಸ್ತ್ರೋಚಿತಸದ್ವಿವೇ ಕನಯುನಿರ್ಮ್ಮಳಧರ್ಮ್ಮಸವ್ರಿದ್ಧಿಲೋಕರೋಮಾಂ ಚನಗಣ್ಯಪುಂಣ್ಯಕ್ರಿ ತಿತತ್ಪರಸತ್ಪಥವರ್ತ್ತಿಸಜ್ಜ

೧೭. ನಂ ಕಾಂಚನಕಲ್ಪಭೂರುಹಾಮೆ ಸದ್ಗುಣಭಾಸ್ವತವಿಂಗ ಳೇಸ್ವರಂ ॥ ೧೦ ॥ ವಿನಯುವಿಶಾಸಿ ಚಕ್ರಧರನಂನ್ತೆ ದ್ರಿಢಂ ದ್ರಿಢಭಾವ ಶೋಭಿ ಕಾಂಚನನಗದಂನ್ತೆ ವಿಶ್ರುತವರಶ್ರುತಿ

೧೮. ಭೂಶಣವೇದಿಯಂನ್ತೆ ಪಾವನಗುಣವಗ್ನಿಯಂನ್ತೆ ವ್ರಿಶ ಯೂನವಿರಾಜಿತವೀಶನಂನ್ತೆ ಜೀಯೆನೆ ಜಗವಿಂಗಳೇಸ್ವರದ ಪಂಚಸತ ದ್ವಿಜರಾಜಿ ರಜಿಕ್ಯಂ [ರಂಜಿಕುಂ] ॥ ೧೧ ॥ ಎನೆ ನೆಗಳ್ದಿಂಗಳೇಸ್ವರದ

೧೯. ಕಾವಜಿಗೇರಿಯ ವಿಪ್ರಸಂಕುಳಂ ಜನದನುರಾಗವಲ್ಲರಿಗೆ ಪಲ್ಲವಮುಂ ಪರೆವೊಳ್ಗುಣಂಗಳಿಂ ವಿನಯುವಿಳಾಸಭಾಸುರತೆಯಿಂ ಪುರು ಶಾರ್ತ ಶಮರ್ತ್ಥ

೨೦. ಭವ್ಯವರ್ತ್ತನತೆಯಿನೊಪ್ಪುಗುಂ ಗುಣಗಣಂಗಳಿನಾಪೆಸ ರ್ವೆತ್ತ ಕೇರಿಯಿಂ ॥ ೧೨ ॥ ಶ್ರೀಮುದ್ವಾಜಿಕುಲಾಬ್ಜನಭೋಮಣಿ ಶಿಷ್ಟೇಷ್ಟವಂದಿಬ್ರಿಂದೋತ್ಸವಚಿಂತಾಮಣಿ ಕೌಹಂಡಿಲ್ಯಶಿರೋಮಣಿ

೨೧. ಎನೆ ಬಾಚಿರಾಜನನುಪಮತೇಜಂ ॥ ೧೩ ॥ ಎನೆ ಪೆಸ ರ್ವೆತ್ತ ಬಾಚರಸನೆಂಬ ನೆಗರ್ತ್ತಿಯ ಸದ್ಗುಣಾಬ್ಧಿಯೊಳು ಜನನುತ ಶೆಂಬರಂಬುಧಿಯೊಳುದ್ಭವಿಪಂನ್ತಿರೆ

೨೨. ಹೀಳನೆಂಬ ಪೆಂಪಿನ ಕಣಿ ಮಾನವಾಕೃತಿಯೆ ರತ್ನಮೆನಲು

ನಯಮೇರು ಪುಟ್ಟಿದಂ ಮನುಜವಿಳಾಸವಾಸವನುಪಾರ್ಜ್ಜಿಸೆ ಶೀಳ
ಗುಣಾಳಿ ಕೇಶವಂ ॥ ೧೪ ॥ ಶೃಸತ್ಯಾಂ
೨೩. ಬುಧಿ ಕೇಶಿರಾಜವಿಭುವುದ್ದಾಮಪ್ರತಾಪೋದಯಾವಾಸಂ
ಪುಟ್ಟಿದನರ್ತ್ಥಿಸಾರ್ತ್ಥಕಮುದಂ ತಾಂ ರಂಜಿಸಲು ಪೆರ್ಜ್ಜದೆಂತೊ ನಿಭಾ
ಸಾಂದ್ರಂ ಜನರಾಗಚಂದ್ರಿಕೆ ರಿಪುಧ್ವಾಂತಾಪಹಾ
೨೪. ವಪ್ರಿಯಾಭ್ಯಾಸಂ ಆತೋಂಡಿಸುತುಂ ಸ್ಥಿರತ್ವಗುಣದಿಂ
ಶೈಳೇಂದ್ರಮಂ ಚಂದ್ರಮಂ ॥ ೧೫ ॥ ಜನತಾನಂದ–ಪಯೋಧಿ–ಚಂದ್ರ
ವಿಭವಂ ಪೆಮ್ಮಾಡಿರಾಯಪ್ರಿಯಾಂಗನೆ ತಾಂ ಮಲ್ಯಾಣಿದೇವಿಗೂರ್ಜ್ಜಿ
೨೫. ತನಿಯೋಗೋದ್ಯೋಗದಿಂ ರಾಜ್ಯವರ್ದ್ಧನಮಂ ಮಾಡಿದ
ಮಂತ್ರಿ ಮಂತ್ರಿತಿಳಕಂ ವಿದ್ವನ್ನಿಕಾಯಾಮರಾವನಿಪಂ ಹೆಗ್ಗಡೆ
ಬಾಳಚಂದ್ರನೆಸೆದಂ ಕೌಂಡಿಲ್ಯ ಗೋತ್ರೋದ್ಭವಂ ॥ ೧೬ ॥ ವಿನ
೨೬. ಯವುದಾರವೊಳ್ಪು ಪತಿಭಕ್ತಿ ಚರಿತ್ರವುದಾತ್ತವಾದ
ಪೆಂಪಿನ ಕಣಿ ಮಾನವಾಕೃತಿಯು ಪಾರ್ತ್ಥಿ[ರ್ವ್ವ]ತಿ ರೂಪವಿಳಾಸ
ಲಕ್ಷ್ಮಿಯೆಂಬಿನಮಭಿಮಾನಮೇದಿನಿ
೨೭. ಜಸಂಬಡೆದಳುಂನತ[ಳ್ನತ]ಕೀರ್ತ್ತಿ ಮಂತ್ರಿಚಂದನ ಸತಿ
ಪುಂಣ್ಯಪುತ್ರವತಿ ಜಾಕಲದೇವಿ ಮಹೀತಳಾಗ್ರದೊಳು ॥ ೧೭ ॥ ಶೀಳ
ಗುಣಂಗಳೊಳು ನೆರೆದ ಜಾಕಲದೇವಿಗೆ ತಂನ್ನ ಕೀರ್ತ್ತಿದಿಕ್ಪಾಳರನೆಯ್ದಿ
೨೮. ವರ್ಜ್ಜಿಸುವ ರೂಡಿಯ ಹೆಗ್ಗಡೆ ಚಂದ್ರಮಂಗೆ ಸುಂಣ್ಣಾ
ಳರಿಪು ಪ್ರತಾಪನಿಧಿ ಪುಟ್ಟಿದನುಂನ್ನತಧಂರ್ಮ್ಮನಿರ್ಮ್ಮಳಂ ಬಾಳನೆನಲು
ಗುಣಂ ನೆಗಳ್ದ ಸೋವರಸಂ ಪುರುಶಾರ್ತ್ಥಭೂ
೨೯. ಷಣಂ ॥ ೧೮ ॥ ಧರೆ ಪೊಗಳ್ಪಿಂಗಳೇಸ್ವರದೊಳೊಪ್ಪುವ
ಪಂಚಸತದ್ವಿಜೇಂದ್ರರಾದರಿಸುವ ಪೆರ್ಮ್ಮೆ ಧಂರ್ಮ್ಮದ ತವರ್ಮ್ಮನೆಯಾ
ಗಿರೆ ನಿರ್ಮ್ಮಳತ್ವಮಂ ಧರಿಯಿಸಿದಂ ವಿಶಾ
೩೦. ಳನಯಕೇಳಿಯ ಬಾಳವೆಸರ್ದ್ಧರಿತ್ರಿಗಾಭರಣವೆನಲು
ಜಸಂಬಡೆದ ಸೋವಣಸೊಳ್ಗುಣರತ್ನಕೇವಣಂ ॥ ೧೯ ॥ ವಸುಧೆಗೆ
ತನ್ನ ಕೀರ್ತ್ತಿಪೊಸ ಮುತ್ತಿನ ಜೆಳ್ಳೊಡೆಯಾ
೩೧. ಗೆ ಧಾತ್ರಿ ಕೀರ್ತ್ತಿಸೆ ನೆಗಳ್ದಿಂಗಳೇಸ್ವರದ ಮಧ್ಯದೊಳೊಪ್ಪಿರೆ

ತಂನ್ನ ನಾಡದಂದೆಸೆಯೆ ನಿಜಾನ್ವಯೋದ್ಭವಸಮ್ರಿದ್ಧಿಗೆ ಕಾರಣ ಮಾಗೆ ಸದ್ಗುಣಂ ಪಸರಿಸೆ ಬಾ

೩೨. ಳಸೋಮನೆಳೆ ಜೀಯೆನೆ ಮಾಡಿಸಿದಂ ತ್ರಿಕೂಟಮಂ ॥೨೦॥ ಯಿದು ವೇದತ್ರಯತತ್ವಸಾರಮಿದು ತಾಂ ಶಕ್ತಿತ್ರಯಾಕಾರಮಿಂತಿದು ಮೂ [ಱುಂ]

೩೩. ಜಗಮೊಲ್ದುಪಾರ್ಜ್ಜಿಸಿದ ಪುಂಣ್ಯಂ ಬಾಳಸೋಮಾಂಮ್ನ [ನ್ವ] ಯಾಭ್ಯುದಯಂ ತಾನೆನಲಿಂಗಳೇಶ್ವರದ ಮಧ್ಯಸ್ಥಾನದೊಳ್ನಿಲ್ವನಾ ಳ್ದುದು ಸೋಮೇಶ್ವಠ ಸೌರ್ಯ್ಯಸೋ ... ...

೩೪. ಚಿರಂ ಶ್ರುಮತ್ರಿಕೂಟಾಸ್ಪದಂ ॥ ೨೧ ॥ ಸೋಮನೆ ಪುಂಣ್ಯ ಮೂರ್ತ್ತಿ ವಿನಯಾಂಬುಧಿ ಸೋಮನೆ ಸಜ್ಜನಪ್ರಿಯಂ ಸೋಮನೆ ಧಂರ್ಮ್ಮ ಕಂರ್ಮ್ಮ [ರತ]

೩೫. ಸೋಮನೆ ಸೋಮನೆ ಬಂಧುವತ್ಸಳಂ ಸೋಮನೆ ವೈಷ್ಣವಂ ಸುಮತಿ ಸೋಮನೆ ಸೋಮನೆ ಸದ್ಗುಣಾಶ್ರಯಂ ಸೋಮನೆ ದೇವನೆಂದು ಧರೆ ಬಂಣ್ಣಿಸುತಿಪ್ಪುದು ಬಾಳಸೋಮನಂ ॥ ೨೨ ॥

೩೬. ಧರೆ ಪೊಗಳೆಳೆ ಮೇಲಾನ್ವಯಪರಿರಾಜಿತಸಿಂಹಪ...... ಮಂಡಳಿ ಮಲೆಯಾಳರ ಶಿಶ್ಯಪ್ರತಿಶಿಶ್ಯಂನ್ನಿರವದ್ಯಂ ಧಂರ್ಮ್ಮರಾಸಿ ಮುನಿಪೋತ್ತಂಸಂ ॥ ೨೩ ॥ ತನ್ಮುನಿಪ ... ...

೩೭. ನರ್ತ್ಥಿಮಹನ್ಮಹೀಜಂ ವಿಬುಧಜನನಿಧಾನಂ ವಾಣಿಜನ್ಮನಿವಾಸಂ ವಿಶ್ರುತ–ಸಂನ್ಮಾರ್ಗ್ಗ–ಜ್ಞಾನರಾಸಿ ಮುನಿಪೋತ್ತಂಸಂ ॥ ೨೪ ॥ ದಾನವಿನೋದಂ ವಿಬುಧನಿಧಾನೈ... ... ...

೩೮. ವಿಜೇಯನಗರದ ಕೇದಾರಮಹಾಸ್ಥಾನಾಚಾರ್ಯ್ಯಂ ಕೀರ್ತ್ತಿ ಶ್ರುನಾರೀಪತಿ ಕುಮಾರದೇವಬ್ರತಿಪಂ ॥ ೨೫ ॥ ಬಾದಿನೊಳೇಂ ವಿಮಳ ಯಶಃಶ್ರೀದೈತ್ಯಜ್ಞ ... ...

೩೯. ....ಮಣದಿಂ ಮೇದಿನಿಗೆ ವಿಜೇಯನಗರಿಯ ಕೇದಾರಂ ಕಲ್ಪಭೂಜವಾದುದು ಚಿತ್ರಂ ॥ ೨೬ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕಳಚುರ್ಯ್ಯ ಭುಜ ಬಳಚಕ್ರವರ್ತ್ತಿ [ರಾಯ]

೪೦. ಮುರಾರಿಸೋಮೇಶ್ವರದೇವರ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ

ವ್ರಿದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂ ಸಲುತ್ತಮಿರೆ ಸಕವ
ರ್ಷದ ೧೯೪ ನೆಯ ದುರ್ಮ್ಮುಖಿ [ಸಂವತ್ಸ]

೪೧. ರದ ಪುಸ್ಯ ಸುರ್ದ್ಧ ೧೦ ಮಿ ಬ್ರಿಹಸ್ಪತಿವಾರದಂದು
ವುತ್ತರಾಯಣಸಂಕ್ರಮಣಪರ್ವ್ವನಿಮಿತ್ತವಾಗಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ
ಸೇನಾಧಿಪ [ತಿ]

೪೨. ಯಮ್ಮಣಯ್ಯ ದಂಣ್ಣನಾಯಕರ ಕುಮಾರಂ ಸೋಮಿ
ದೇವದಂಣ್ಣನಾಯಕರ ಬಿಂನ್ನಪದಿಂ ತರ್ದ್ದವಾಡಿಸಾಸಿರದೊಳಗಣ....
ಗಿಲು ಹಂನೆರಡಱ ಬಳಿಯ

೪೩. ಬಾಡಂ ಯಸಗಬಾಳನು ಮುರಾರಿಸೋವಿದೇವರಾಯಂ
ಸಾಸನದ ಮನೆ ಯಿಂಗಳೇಸ್ವರದಶಸೋಮನಾಥದೇವರಂಗಭೋಗರಂಗ
ಭೋಗಕ್ಕಂ ಖಂಣ್ಡಸ್ಫುಟಿಕಜೀ[ರ್ಣ್ಣೋ]

೪೪. .ದ್ಧಾರಕ್ಕಂ ತಪೋಧನರಾಹಾರದಾನಕ್ಕಂ ಸರ್ವ್ವನಮುಶ್ಯ
ವಾಗಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟರು ॥ ಆಹೆಬ್ಬಾಳುಹನ್ನೆರಡಱ
ಬಳಿಯ ಬಾಡಂ ಬಡಗನೂ ... ...

೪೫. ಯಷ್ಟಭೋಗತೇಜಸಾಮ್ಯವಂ ಯೀ ಬಾಳಸೋವರಸಂಗಳು
ಕ್ರಯಮಂ ಕೊಂಡು ತಮ್ಮಾದೇವರ್ಗ್ಗೆ ಬಿಟ್ಟರು ॥ ಶ್ರಿಮನುಮಹಾ
ಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ....

೪೬. ....ದಂಣ್ಣನಾಯಕರು ಹೆಬ್ಬಾಳಪ್ರಭುಮುಖ್ಯವಾಗಿ ನಿಡು
ಗುಂದೆಯ ದಾರಿಯಿಂ ಪಡುವಲು ಸೀಮೆಯಿಂ ಬಡಗಲು ಮೂಲಿಗೆ
ಗೆಯಿಂ ಮೂಡಲು ....

೪೭. ಕೆಱೆಯಿಂ ತೆಂಕಲು ಹೆಬ್ಬಾಳ ಗಡಿಂ ಬದಲು [ಗಡಿಯಿಂ
ಬಡಗಲು] ಸರ್ವ್ವನಮುಸ್ಯವಾಗಿ ಬಿಟ್ಟ ಮತ್ತರು ೧೦೦ ಯಾ ಬಾಳ
ಸೋವರಸಂಗಳು ಯಿಂಗಳೇಸ್ವರಮುಹಾಜನಂಗಳನುಮತದಿ

೪೮. ಮೀ ಮುದ್ದೆಯ ಗೆಯ್ಯ ವುವಣಂ ಭರಣದ ಕೋಲಪರಿ
ಸಂಕಿನ ಮತ್ತರು ೩ ಬಳ್ಳವೊಲದ ವೊಗೆಯೊಳಗೆ ಜಾಮಗವುಡ ಬಿಟ್ಟ
ಭರಣದ ಕೋಲಪರಿಸಂಕಿನ ಮತ್ತರು ... ...

೪೯. ಕಾರಿಜಿದೆರಿಯ ತೆಂಕಣಾಳಿಗೆಯ ಬಸದಿಯಿಂ ಪಡುವ ಚಂದ

ಣಗೆರೆಯೆಕ್ಕ ಸಂದಿಯಿಂ ಬಡಗಲಾಳಿಯಂ ಮೂಡಣ ಮನೆಯ ನಿವೇಶಣಮಂ ಬಾದುಬಯದ........ದಿಂ.... ....

೫೦. ಯಂಗಡಿ ಮೂಱು ಯಾಲದ ಕಟ್ಟಿಂ ಮೂಡಣ ನಿವೇಶಣ ಸಹಿತಂ ಗಾಣವೊಂದ ಮೂಡಣ ಬಳದ ಹೆಬ್ಬಾಗಿ......ಪಡುವಲು ಬಣಬೆನಿವೇಶಣವೊಂದು ಬಿ...ಹ...ಳು ಬಿಟ್ಟಾಯ ಹೊಱಗಿಂ ಬಂ....

೫೧. ...ವತ್ತಂ ಮಾನವೊಂದು ಮಾಱಿದ ಹೊಂಗೆ ಮೆಳಸು ಮಾನವೊಂದು ಯಡಕೆ ಹತ್ತು ಬೆಲ್ಲ ಹತ್ತು ಯಮ......ಯ್ದು ಯಲ್ಲಂ ಪಲವಯ್ದು ಪಕ್ಕರೆ ಪಲವಯ್ದು ಸಾಸಿರ್ವರು ಬಿಟ್ಟರು ... ...

೫೨. ಹೇಱಿಂಗೆ ಯೆಲೆಯಯ್ವತ್ತು ಹೊತ್ತಳಕ್ಕೆ ಯಲೆಯಿಪ್ಪತ್ತು ಪಂದು ಯಧಿಕಾರಿಗಳು ಬಿಟ್ಟೆಯ ಯಾಸ್ಥಳದ ಎಲೆಯ ಹೇಱಿನ ದಂಡಿಗೆಯ ಸುಂಕ ಹೇಱಿಂಗೆ ಬಿಟ್ಟರು ... ...

೫೩. ಮೇಲೆಲೆ ಯಿಂನ್ನೂಱು ತೆಲ್ಲಿಗರ ಕೊತ್ತಳಿಗಳು ಗಾಣಕ್ಕೆ ಹೞಿಗೆ ವೊಂದ ಬಿಟ್ಟರು ನಖರಂಗಳು ದೇವರ ವೀಳೆಯಕ್ಕೆ ವರ್ಷಂಪ್ರತಿ ಯಂಗಡಿಯಲು ಪ್ರತ್ಯೇಕ ... ...

೫೪. ವಂ ಬಿಟ್ಟರು. ಸಾಲಿಗದಱಿಯೊಳಗೆ ದೇವರಡ್ಡಾಳಿಗೆಂದು ಯರಸಂಗಳು ಬಿಟ್ಟವೊಕ್ಕಲು ವೊಂದು ಸೇಣಿಗರ ಕೊತ್ತಳಿಗಳು ದೇವರ ಪವಿತ್ರಾರೋಪಣದ ನೂರಿ ... ...

೫೫. ಹಾಡ ವೊಂದಂ ಬಿಟ್ಟರು ಬಾಳ ಕೆಂಮರಸ ಮಲ್ಲರಸ ಸೋಮರಸಂ ಮಾಗರಸಂಗಳು ತಂಮ್ಮ ಯಂಗರಗೇರಿಯ ಸೆಟ್ಟಿವಱಿಗ್ಗರಿಪಿಂ ಪ್ರತಿಯೆಂಬ [ಯೊಬ್ಬ] ಹಗದ್ಯಾಣವೆರಡುಮಂ ದೇವರ್ಗ್ಗೆ ಬಿಟ್ಟರು ....

೫೬. ಯಮನಿಯಮಾಸನಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಧ್ಯಾನಧಾರಣಸಮಾಧಿರೂಪಾಷ್ಟಾಂಗಯೋಗಸಂಪಂನ್ನರುಂ ನಯವಿನಯಮಹಿಮೋಪಪಂನ್ನರುಂ ಗರು......ರುಂ... ....

೫೭. ....ಶ್ರೀಮತು ನಿರ್ಜ್ಜಿತಾನಂಗರುಂ ಶ್ರೀಸಿಂಹಸ್ಪರ್ಗರುರ್ಶದಮಳಕಮಳಿನೀವಿಕಸನಸಹಸ್ರಕಿರಣರುಂ ಗುರುಕುಳೋದ್ಧರಣಾದಿನಾಮಾವಳಿವಿರಾಜಮಾನರಪ್ಪ ಶ್ರೀ ... ...

೫೮. ....ದಕ್ಷಿಣವಾರಣಾಸಿ ವಿಜಯಾಪುರದ ಸ್ವಯಂಭುಕೇದಾರೇಸ್ವರದೇವರಾಚಾರ್ಯ್ಯ-ಜ್ಞಾನರಾಸಿಪಂಡಿತದೇವರ ಕಾಲಂ ಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಯಾಬಾಳಸೋವರಸ ....

೫೯. ....ಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರ್ಗ್ಗೆ ಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳು ಸಾಸಿರಕವಿಲೆಯುಮಂ ಸಾಸಿರ ಹೊಂನ್ನುಮಂ ಸಾಸಿರ ವೇದ ಪಾರೆಗರಪ್ಪ ... ...

೬೦. ...ಈಧಂರ್ಮ್ಮಮನಳಿದವರ್ಗ್ಗೆ ಗಂಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳು ಸಾಸಿರ ಕವಿಲೆಯುಂ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ದೋಶಂ ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ... ...

೬೧. ...ವರ್ಶಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ॥ ೨೭ ॥ ಸಾಮಾನ್ಯೋಯಂ ಧಂರ್ಮ್ಮಸೇತುಂನ್ರ್ಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ಸರ್ವಾನೇವಂ ಭಾವಿನಃ ಪ್ರಾ ... ...

೬೨. ...ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಭದ್ರಃ ॥ ೨೮ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾ ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಳಂ ॥ ೨೯ ॥

———:o:———

Inscription No. 15

Śirasangi Inscription No. 2.

೧. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೆ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ೧ ॥ ಜಯತ್ಯಾವಿಷ್ಕೃತಂ ವಿಷ್ಣೋರ್ವ್ವಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂ । ದಕ್ಷಿಣೋಂನತದಂಷ್ಟ್ರಾಗ್ರ

೨. ವಿಶ್ರಾಂತಭುವನಂ ವಪುಃ ॥ ೨ ॥ ಜಯಂತಿ ಸ್ಥಾಯಿಸಂಚಾರಿಭಾವಾಭಿನಯಭಾವಕಃ ನೀಲಲೋಹಿತಶೈಲೂಷಭ್ರೂಲತಾಲಾಸ್ಯವಿಭ್ರಮಾ ॥ ನಮಶಿವಾಯ ನಮ ॥

೩. ಶಾಶ್ವತಮೂರ್ತ್ತಿ ಶೌರ್ಯ್ಯನಿಧಿ ಹಬ್ಬೆಯನಾಯಕನ ಪ್ರಸಂನಹ । ಬ್ಬೇಶ್ವರದೇವನೊಲ್ದು ಪರಿಪಾಲಿಸುತಿರ್ಕ್ಕೆ ನರೋರಗಾ

ಮರಾ । ಧೀಶ್ವರವ್ನೌಳಿಲಾಳಿತಪದಾಂಬುಜನಂಬುಜನಾಭವಾಗ್ವಧೂ। ಟೀಶ್ವರವಂದ್ಯ

೪. ಮಾನಚರಿತಂ ತ್ರಿಜಗದುಭರಿತಂ ಸುಖಾತ್ಮಕಂ ॥೪॥ ದಿವಿಜ ಗಣೇಂದ್ರರಾತ್ಮಕುಲದೆಯ್ವ [ದೈವ] ವೆನುತ್ತ್ರಿಜಗಲು [ಲ್] ಪ್ರಚಣ್ಡಮಾ । ನವನಿವಹೇಂದ್ರರಾಗಳು ವಲಂದಿನೊಳೊಲು [ಲ್] ದೆಜಗಲ್ ಫಣೀಂದ್ರ

೫. ರು । ತ್ಸವದೆಜಗಲು [ಲ್] ಜಗತ್ರಿತಯವನ್ದಿತನಾದಧಿಕಂ ಪ್ರಸಂನಭ್ಯೈ । ರವನನುರಾಗದಿಂ ಕುಡುಗೆ ಹಬ್ಬೆಎನಾಯಕಸೀಪ್ಸಿತಾರ್ತ್ಥವಮಂ ॥ ೫ ॥ ಬಲದಿಂ ಹಬ್ಬೇಶ್ವರನನು । ಬಲದಿಂ ಶ್ರೀಮತು [ತ್]

೬. ಪ್ರಸಂನಭ್ಯೈರವನ ಮಹಾ। ಬಲದಿಂ ಹಬ್ಬೆಯನಾಯಕ । ನೆಲೋಕದೊಳು ಸಕಳಬಲಸಮಂನ್ವಿತನಾದಂ ॥ ೬ ॥ ಸ್ವಸ್ತಿ ॥ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರ

೭. ಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತ್ರಿಭುವನಮಲ್ಲ ಸೋಮೇಶ್ವರದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ॥

೮. ಬಾಳಾರ್ಕ್ಕದ್ಯುತಿ ಬಾಡವಾಗ್ನಿಗೆ ಜಟಾಜೂಟಂ ಪ್ರವಾಳಕ್ಕೆಸ। ರ್ಪ್ಪಾಳಂಕಾರಮುದಾಹಿಕೋಟಿಗೆ ಕರೋಟೀಮಾಲ್ಯಶಂಖಾಳಿಗಾ। ಭೀಳಪ್ಪಾನಮುದೀರ್ಣ್ಣಭೂಶ[ಷ]ಣಕೆಣೆಯಾಗಲು [ಲ್] ಪ್ರೋಲ್ಲಸದ್ಭೈರವ। ಶ್ರೀಲೀಳಾ

೯. ಕೃತಿವ್ಯಾಲು [ಲ್] ಮನಂಗೊಳ್ಸಿ [ಳಿಸಿ] ತಾರತ್ನಾಕರಂ ಶ್ರೀಕರಂ ॥ ೭ ॥ ಸಿರಿಯ ತವರ್ಮನೆ ಹವಳದ। ಹರವರಿ ಮೌಕ್ತಿಕದ ಪುಂಜ ಶಶಿಯುಯ್ಯಂ। ಹರಿಯಿಪ್ಪ ಸೆಜ್ಜೆವನೆ ರ। ತ್ನರಾಶಿಯುಮರ್ದಿನ ನಿಧಾನವೆಳೆವೆಣ್ಣಡೆನೂಲು [ಲ್] ॥ ೮ ॥

೧೦. ಎನಿಪಂಭೋಸಿಧಿಸುತ್ತುವೊಪ್ಪೆ ತಿರೆ ಜಂಬೂದ್ವೀಪವೊಪ್ಪಿಪ್ಪುದಾ । ವಿನುತದ್ವೀಪದ ಮಧ್ಯದೊಳು [ಳ್] ದಿವಿಜಧಾತ್ರೀಧ್ರಂ ಮನಂಗೊಳ್ಪುದಾ । ಕನಕಾದ್ರೀಂದ್ರದ ತೆಂಕಭಾರತಧರಾಶ್ರೀದೇವಿ

೧೧. ತದು [ದ್] ಛಾರತಾ । ವನಿಕಾಂತಾವರಕುನ್ತಳಂಬೊ ಲೆಸೆಗುಂ ಶ್ರೀಕುಂತಳೊರ್ವ್ವೀತಳಂ ॥ ೯ ॥ ಅದು ಕುಂತಳದೇಶವೆನಿಪ್ಪುದ ಱಿಂದಂ ಮಧ್ಯದೇಶಕಂ ಕಾಂಚೀದೇ । ಶದ ಚೆಲ್ವಿಂಗಂ ಮೇಲೆನಿ॥ಪುದು ಮೇಲಂ ಮೇಲೆನಿಪ್ಪ

೧೨. ದೇಂ ಗಳ ಪಂಗೆ ॥ ೧೦ ॥ ಅದಲ್ಲದೆಯುಂ ॥ ಶ್ರೀಮಜ್ಜನ ಸೇಬ್ಯಂ ಸುಮ । ನೋಮಾಳೋದು [ದ್] ಭಾಸಿ ಬಹುಲಲಾಟಾಶ್ರಯ ವೆಂ । ಬೀಮಯ್ಮೆಇನೆಣೆಯಾದುದಿ । ಳಾಮಹಿಳೆಯ ಕುಂತಳಕ್ಕೆ ಕುಂತಳ ದೇಶಂ ॥ ೧೧ ॥ ಇನ್ತೆ

೧೩. ನಿಸಿ ॥ ಸುರುಚಿರ ಕುಂತಳಸ್ಥಳದೊಳುದ್ಭಸುವರ್ಣ್ಣವಿನೂತ ರತುನಭಾ । ಸುರವೆನೆ ಚಿಂನ ಹೂವೆನಿಸುವೂರೆಸೆಯುತ್ತಿರೆ ಬೆಳುವಲಂ ಮನೋ । ಹರವೆನಿಸಿರ್ಪ್ಪದಂತಜಗೊಳಗದ ಕಂಪಣವಾದ ಪೆಂಪದೊ । ಪ್ಪಿ

೧೪. ರೆ ಕೊಳನೂರ್ಕ್ಕರಂ ಸೊಗಯಿಕುಂ ಮೊದಲಾವಿಷಯ ಕ್ಕದೆಂಬಿನಂ ॥ ೧೨ ॥ ಆಕೊಳನೂಮರ್ಕ್ಮವತ್ತಱ । ಲೋಕಸ್ತುತವೆನಿಪ ಬಳಿಯ ಬಾಡಂ ತಾನಾ । ದಾಕೀರ್ತ್ತಿಯನೊಳಕೆಯ್ದುದಿ । ಳಾಕಾಂತಾ ತಿಳಕರಿಶ್ಯಶೃಂಗಗ್ರಾಮಂ ॥ ೧೩ ॥

೧೫. ಆಸ್ಥಳದಾದಿಪ್ರಪಂಚಮೆಂತೆಂದೊಡೆ ॥ ಹಿಮವತ್ಪರ್ಬ್ಬತ ವಿಂಧ್ಯಶೈಳಪತಿ ಕಿಷ್ಕಿಂಧಾದ್ರಿಯೀಮೂಱು ಭೂ । ಧ್ರಮೆ ಪೂರ್ವ್ವಾಪ ರವಾರ್ಧ್ಧಿಯಾಂಕೆ ನಿಜವಿಸ್ತಾರಕ್ಕೆನಲು [ಲ್] ನೀಳ್ದವಾ । ಹಿಮವ ದ್ವಿಂಧ್ಯಧರಾಧರಂಗಳೆರಡಕ್ಕಂ

೧೬. ತಾನೆ ಮೇಲಾದುದು । ತ್ತಮಕಿಷ್ಕಿಂಧಗಿರೀಂದ್ರವುತ್ತಮುಜ ನೌಘಂ ತಂನೊಳೊಪ್ಪುತ್ತಿರಲು [ಲ್] ॥ ೧೪ ॥ ಅವರಾರೆನೆ ॥ ತರದಿಂ ಬಾಲಿಮರುತ್ಸುತಾಂಗದದಿನೇಶಾಪತ್ಯತಾರಾಮನೋ । ಹರಿ ವಿಪ್ರರ್ಷಿ ಮತಂಗಹಂಸ

೧೭. ಕಪಿಲಶ್ರೀಶೌನಕಾಗಸ್ತ್ಯಸ । ಚ್ಚರಿತೋದ್ಭಾಸಿ ವಿಭಾಂಡಕ ಪ್ರಿಯಸುತಶ್ರೀರಿಶ್ಯಶ್ರಿ [ಶೃಂಗ] ಬ್ರತೀ । ಶ್ವರಗಾರ್ಗ್ಗಯಿತಾಶ್ರಯವಂತಂದೆ ಜನಜಾಯೆಂ ಕಿಷ್ಕಿಂಧಮಂ ಬಣ್ಣಿಸಲು [ಲ್] ॥ ೧೫ ॥ ಆನಗಪತಿಯ ಜಗಂನುತ । ಸಾನುವಿನೊಳು ಕಂದಮೂಲಫಳಸಂಕುಳ

೧೮. ದೊಳು [ಳ್] । ಭೂನುತವಿಭಾಂಡಕಬ್ರತಿ । ತಾನಿರ್ಪ್ಪಂ
ಸಕಳವೇದವೇದಾಂಗವಿದಂ ॥ ೧೬ ॥ ಮ್ರಿ [ಮೃ] ಗಖಗಸರಿಶೃಪಪ್ರಾ।
ಣಿಗಳಲ್ಲಿ ನಿಸರ್ಗ್ಗವೈರಮಂ ತೊಱಿದಾಸಾ । ನುಗಳೊಳು ಚಿರಿಯಿಪು
ವೆನಲಾ । ಜ್ಞಗೆ ಶಾಂತಿಗೆ ನೋಂತರಾರ್ವ್ವಿಭಾಂಡಕಮುನಿವೊಲು
[ಯೊಲ್] ॥ ೧೭ ॥ ಏ [ಕಾ]

೧೯. ಕಿ ನಿಸ್ಪಹಂ ಶಾಂ । ತ್ಯಾಕರನೆನೆ ಕೂಡೆ ನೆಗಳ್ದ [ಟ್ದ]
ಕೈವಲ್ಯಫ । ಳೈಕಾಂಕ್ಷೆಯಲ್ಲದಂನ್ಯಫ । ಳಾಕಾಂಕ್ಷೆಯನುಳಿ [ೞಿ] ದು
ತನ್ಮುನೀಂದ್ರಂ ನೆಗಳ್ದಂ [ಟ್ದಂ] ॥ ೧೮ ॥ ಸ್ನಾನಾರ್ತ್ಥದಿಂ ವಿಭಾಂಡಕ ।
ನಾನಗದೊಳದೊಂದು ತೀರ್ತ್ಥಕೇತ್ತ [ಂ] ದಿರದಂ । ತಾನಳಿನಿಯೊ
ಳಿರ್ದ್ದ ತನುನಿ

೨೦. ಧಾನಮನುಬ್ಬ್ರಶಿಯನಾಮುನೀಂದ್ರಂ ಕಂಡಂ ॥ ೨೧ ॥ ಕಾಣ
ಲೊಡನೆ ॥ ಅಸ್ಖಳಿತಚಿತ್ತನಾಜೇ । ತಸ್ಕಳನೆಯಿನವಶವೆನಿಸಿ ಪೊಱಪೊ
ಣ್ಮುವ ರೇ । ತಸ್ಕಳನೆಗೆ ನಾಣ್ಚುತತಿ ದುಃಖಾಂನ್ವಿತನಬ್ಜದಳದೊಳಂತದ

೨೧. ನಾಂತಂ ॥ ೨೦ ॥ ಮರೆವಿಡಿಯನಿರ್ಘ್ರಾಯಿಸಿ ಮುನಿ । ವರ
ವೀರ್ಯ್ಯವಮೋಘವೀರ್ಯ್ಯವಪ್ಪುದಱಿಂದಾ । ಮರೆವೆಣ್ಣ ಗರ್ಬ್ಬ
ದಿಂದವ । ತರಿಸಿದನೊರ್ವ್ವಂ ಕುಮಾರಕಂ ಶೃಂಗಯುತಂ ॥ ೨೧ ॥
ಆಗಳೂ ॥ ಪುರುಶಾ [ಷಾ] ಕಾರದ ರೂಪಂ । ಮರೆಗೊಂ

೨೨. ಡಂ ಕಾಣಲೊಡನೆಯಾಮರೆವೆಣ್ಣ । ಚ್ಚರಸೆಯ ರೂಪಂ
ತಳೆದಂ । ಬರಕ್ಕೆ ಪಾಱಿದುದು ನಿಜನಿವಾಸಮನೆಯ್ದಲೂ ॥ ೨೨ ॥
ಅದೆಂತೆಂದೊಡೆ ॥ ಮಂಜುಘೋಷೆಯೆಂಬಚ್ಚರಸೆಯೊಂರ್ಮೆ ರಾಗದಿಂ
ರಾಗಾಂಧೆಯಾಗಿ ಶೃಂಗಿಯೆಂಬ ಬ್ರಹ್ಮ

೨೩. ರ್ಷಿಯನುಷ್ಠಾನಂ ಗೆಯ್ವುತ್ತಿರ್ದ್ದದನಱಿಯದೆ ತಂನ
ಸವಗಾಣಿಕೆಯರ ಸಾರಂಗ್ಗೆ ವೋಪ ತವಕದಿನಾ ಶೃಂಗಿಯುಂ ಶ್ರಿಂಗಿಯುಂ
ಸೋಂಕುವಂತೆ ಸೋಂಕಿ ಪೋಪಾಗಳವಳ್ಗೆ ಮುನಿ ಮುನಿದು ನೀಂ ದೆಸೆ
ಬಿ [ವಿ] ದ್ದಂ ಮರೆಯಂತೆ ಪಾಯಿತದೆ........ಪ್ಪುದ

೨೪. ಱಿಂ ಮರಯಾಗೆಂದು ಶಾಪಮಂ ಕುಡೆ ಕೋಪಕ್ಕಂಜಿ
ಶಾಪಮಂ ಕೈಯ್ಕೊಂಡು ಮುಗುಳೆ ಬಂದವರ ಪದಪದ್ಮಕ್ಕೆಱಗಿಯಾನ

ಜ್ಞಾನದಿಂ ನಿಂಮುಸಪಜ್ಞೆಗೆಯ್ದೆನೆನಗೆ ವಿಶಾಪನಿಮಿತ್ತಮಂ ಬೆಸಸಿವೆನೆ ವಿಭಾಂಡಕಮುನಿಯ ವೀರ್ಯ್ಯ

೨೫. ದ ದೆಸೆಯಿಂ ನಿನಗೆ ರಿಶ್ಯಶೃಂಗಾನ್ವಿತವೊರ್ವ್ವ ಮಗಂ ಪುಟ್ಟಲೊಡನೆ ನಿನಗಾನಿತ್ತ ಶಾಪಂ ವಿಶಾಪವಾಗಿ ಪುನಪ್ಸರಸ್ಸಂಪಿ ತ್ತಿಯಂ ಪಡೆವೆ ಎನೆ ಮುನಿಪ್ರಕ್ಷೋಭದಿಂ ಖೇದಮಂ ಪುತ್ರಲಾಭದಿನತಿ ಪ್ರಮೋದಮಂ ತಳೆದು ತತ್ಸಮ

೨೬. ಯವ ಪಾರ್ದ್ವಿಪ್ಪುದುವಂತವೆಲ್ಲಂ ತಂನ ಬಯಕೆಯೊಳೊ ಡಗೂಡಿ ಕೂಡೆ ಕ್ರಿತಾರ್ತ್ಥಿಯಾದಳಿತ್ತಲೂ ॥ ಜನನಿ ಬಿಸುಟ್ಟು ಪೋಗೆ ಖರರೋಚಿಯ ತೀಕ್ಷ್ಣಮರೀಚಿ ಕಾಯ್ದು ಕ। ಬ್ಬನವೆನಲಗ್ಗಳಂ ಬಿಸುಪ ನಾಗಿಸಿದಾನೆಲದೊ

೨೭. ಳು[ಳ್] ಖರಾಂಶುಸಂ । ಜನಿತಖರಾಂಶು ತಂನೊಡಲ ನಾವರಿಸಲು[ಲ್] ನೆಱೆ ಸೇದೆಗೆಟ್ಟ ನಂ। ದನನಭಿತಾಪಮಂ ಕಳೆಯು ಲಲ್ಲಿಗೆ ಬಂದೊಲವಿಂ ವಿಭಾಂಡಕಂ ॥ ೨೩ ॥ ತಾಂ ತ್ರೈಕಾಲದರ್ಶಿಯ ಪ್ಪುದಱಿನಾತನ ಜನನಾದಿಪ್ರಪಂಚಮಂ ಸಪ್ರಪಂಚಮಱಿದೀತಂ ಪ್ರಾ

೨೮. ಕ್ರಿ[ಕೃ]ತನಲ್ಲನೆಂನ ಪೆಸರಂ ನಿಲಿಸಲುಂ ಪಲರಭೀ ಷ್ಟಮಂ ಸಲಿಸಲುಂ ಯೋಗ್ಯನುಮಧಿಕಭಾಗ್ಯನುಮಕ್ಕುವೀಯಪಾ ಯಮಂ ಸಮಂತು ಮಾಳ್ಪುಪಾಯಮಾವುದೆಂಱಿದಿಂದ್ರನುಮನಶ್ವಿನಿ ದೇವರುಮಂ ನೆನೆವುದುಂ ॥ ನೆನೆದ ಮನಂ ಪೆಱಗುಳಿದ। ತ್ರಿನಲಿಂ

೨೯. ದ್ರನುಮಾಗಳಶ್ವಿನಿದೇವರು[ರ್] ವಂ। ದನುನಎ[ಯ]ದೆ ಬಂದು ಬೆಸ[ನೇ]। ನೆನೆ ಖೆ[ಬೆ]ಸಸಿದನವರನಾವಿಭಾಂಡಕಮು ನಿಪಂ ॥ ೨೪ ॥ ಯಿವ ಬಿಸಿಲಕೋಳಿಂದ ಸಂತಾಗಿರ್ದ್ದಪನದು ಸಂತವ ಪ್ಪಂತು ನೀನಮ್ರಿತ ವ್ರಿಷ್ಟಿಯಂ ಕಱೆವುದಿಂದ್ರನುಮುನಿವನಂ ರುಜಾ ಪೀಡೆ ಪೊರ್ದ್ದದಂತು ಮಾಳ್ಪು

೩೦. ದೆಂದಶ್ವಿನೀದೇವರ್ಕ್ಕಳಂ ನಿಯಾಮಿಸಿ ಮತ್ತಮೀತನೆಲ್ಲಿರ್ದ್ದ ನಲ್ಲಿ ಪದವಳೆಯೆಂದುಂ ಕುಂದದಿರ್ಪ್ಪಂತು ರುಜಾಪೀಡೆಗಳಲ್ಲಿಯ ಜನ ಮನೊಂದದಿರ್ಪ್ಪಂತು ಮಾಳ್ಪುದೆನಲಾ ಕುಮಾರನಂ ಕುಮಾರನಂ ಪೋಲ್ತು ಶಕ್ತಿಸಂಪಂನನುಮತಿಪ್ರಸಂನನುಮಾಗೆ ಮಾಳ್ಪುದು

೩೧. ಮದಂ ಕಂಡಾ ದೇವರ್ಕ್ಕಳಂ ವಿಸರ್ಜ್ಜಿಸಿ ತದಾಶ್ರಮಸ್ಥ ರಪ್ಪ ಬ್ರಹ್ಮರಿಶಿಗಳಿನಾಪುತ್ರಂಗೆ ಜಾತಕರ್ಮ್ಮವುಂ ಮಾಡಿ ನಾಮಕರಣ ದೊಳು ಶ್ರಿಂಗಂಬೆರಸು ಪುಟ್ಟಿದುದಱಿನೀತಂ ರಿಶ್ಯಶ್ರಿಂಗನೆಂದನ್ವರ್ತ್ಥ ನಾಮಮನಿಟ್ಟನಂತರಂ ವರ್ಶವರ್ದ್ಧನ–ಚೌಳೋಪನಯನಾದಿ

೩೨. ಕ್ರಿಯೆಗಳಂ ನಿರ್ವರ್ತ್ತಿಸಿ ಚತುರ್ದ್ದಶವಿದ್ಯಾದಿ ಸಮಸ್ತ ಕಳೆಗಳಂ ಕಲ್ಪಿಪುದುವಾತನಿರ್ದ್ದ ದೇಶದೊಳು[ಳ್] ಪದವಳಿ ಯೆಂದುಂ ಕುಂದದುಮ ರುಜಾಪೀಡೆಗಳು ಜನಮನೊಂದದುಮಂ ಕೇಳುತ್ತಂ ಸೂರ್ಯ್ಯವಂಶದ ಕ್ಷತ್ರಿಯಂ ದಿಳೀಪನಾತನ ಮಗಂ

೩೩. ರಘುವಾತನ ಮಗನಜನಾತನ ಮಗಂ ದಶರಥಚಕ್ರವರ್ತ್ತಿ ತಾನಪುತ್ರಕನಪ್ಪುದಱಿ ನಿಜವಂಶಾಚಾರ್ಯ್ಯರಪ್ಪ ವಸಿಷ್ಠೋಪದೇಶ ದಿನಾ ರಿಶ್ಯಶ್ರಿಂಗಮುಹರಿಶಿಯಂ ತಂನಲ್ಲಿಗೆ ಬರಿಸಿ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಂ ಮಾಡ್ಸಿ[ಡಿಸಿ] ರಾಮಲಕ್ಷ್ಮಣಭರತಶತ್ರು

೩೪. ಘ್ನರಂತು ನಾಲುವರು ಪುತ್ರರಂ ಪಡೆದನಲ್ಲಿ ರಾಮ ಲಕ್ಷ್ಮಣರು ರಾವಣಂ ಮೊದಲಾಗಿ ಸಮಸ್ತದಾನವರಂ ಸಂಹರಿಸಿ ಮಗು ಳ್ದಯೋಧ್ಯೆಗೆ ಬರುತ್ತುಂ ಕಿಷ್ಕಿಂಧಪರ್ವ್ವತೋಪಕಣ್ಠದ ತನ್ಮುನೀಂದ್ರಾ ಶ್ರಮಕ್ಕೆ ಬಂದಲ್ಲಿ ನಿಜನಾಮಾಂಕಿತರಾಮೇಶ್ವ

೩೫. ರಲಕ್ಷ್ಮಣೇಶ್ವರಹನ್ಮಂತೇಶ್ವರಂಗಳಂ ಪ್ರತಿಷ್ಠಿಸಿದರಿಂತಗಣ್ಯ ಪುಣ್ಯಾಕರಮುವನುಪಮಶೋಭಾಕರಮುವ್ಯ[ವೆ] ನಿಸಿ ॥ ಧಾತ್ರಿಯೊಳ ದುಮುನುಶಾಂತ। ಕ್ಷೇತ್ರಂ ರಿಶಿಕುಳ್ಳಿಯೆನಿಸಿತೀಗಳು ವೀರ। ಕ್ಷೇತ್ರವೆನಿ ಸಿತ್ತು ಶತ್ರುಕು। ಳತ್ರಾಸಿಗೆ ಹ

೩೬. ಬ್ಬಂಣಗೆ ನೆಲ್ಯ[ಲೆ] ಯಾದುದಱಿಂ ॥ ೨೫ ॥ ಸುಸ್ಥಳ ವಿಂತಿದು ಚಂದ್ರಾ। ರ್ಕಸ್ಥಾಯಿ ಚಿರಾಯುದಾಯಿಯೆನಗೆಂದೊಲವಿಂ। ದಾಸ್ಥಾನವಸ್ತುನಾಯಕ। ನಾಸ್ಥಳದೊಳು ಶೌರ್ಯ್ಯಧೈರ್ಯ್ಯನಿಧಿ ಸುಖ ವಿರ್ದ್ದಂ ॥ ೨೬ ॥ ಅದೇ ದೊ

೩೭. ರೆತೆನೆ॥ ಪರ್ವ್ವಿರೆ ಮೂಱುಂ ದೆಸೆಯೊಳು|ಪರ್ವ್ವತಕುಳ ವೊಂದೆ ದೆಸೆಯೆ ಬಯಲಾಗಿರೆ ತಾಂ। ಖರ್ವ್ವಡವದಱೊಳು ಕಿಂನೀ। ರುರ್ವ್ವಿ ರಲಂತದುವೆ ದೇವದುರ್ಗ್ಗವೆನಿಕ್ಕುಂ ॥೨೭॥ ಬಳಸಿದ ಭೂರುಹಂ ಕು

೩೮. ಸ್ಮ[ಸುಮ] ಸಂಕುಳದಿಂ ಫಳದಿಂ ಪೊಲಂಗಳ । ಗ್ಗಳಿಸಿದ ಧಾಂನ್ಯದಿಂ ಬಹುಜಳಾಶಯುವಚ್ಛಜಲಂಗಳಿಂ ಪಯುಂ । ಗಳಿವನಿತುಂ ಪಯೋಧಿಕತೆಯಿಂ ಸುರವಾಸವನೂನದೇವತಾ । ಕುಳದಿನಶೇಶ[ಷ] ಗೇಹತತಿ ಧಂನ್ಯಜನಂಗಳಿನೊಪ್ಪುಗುಂ ಪುರಂ ॥ ೨೮ ॥

೩೯. ಅಲ್ಲಿ ॥ ನುಡಿದುದೆ ನಂನಿ ನೋಡಿದುದೆ ಸಾಧ್ಯವೊಡರ್ಚ್ಚಿತೆ ಕಾರ್ಯ್ಯಸಿದ್ಧಿ ಮಾ । ರ್ಪ್ಪಿಡಿದುದೆ ಸೊಂಮುಗಂಡದುವೆ ಧರ್ಮ್ಮವೆನ ಲು[ಲ್] ಪುದಿರ್ದ್ದರೂಡಿ ನೇ । ರ್ಪ್ಪಡೆ ಗಡಿಯುಂಕಮಲ್ಲರೆನಿಪೊಳ್ಪಳ ವಟ್ಟರೆ ರಿಶ್ಯಶೃಂಗಿಯೊಳು[ಳ್] ।ಪಡಿತ

೪೦. ವಗಾರೆನಿಪ್ಪಱುವರಗ್ಗದ ಗೌಂಡುಗಳೊಪ್ಪಿ ತೋಱುವ ರು[ರ್] ॥ ೨೯ ॥ ಸವಯುಚ್ಛಲವೇಪುದೋ ಧ । ರ್ಮ್ಮ [ಧಂರ್ಮ್ಮ] ಮನೊದವಿಪುದಂತುವೆನುತುವದನೆಸಗಿ ಚತು । ಸ್ಸಮೆಯುಸಮುದ್ಧರಣ ರೆನಿ । ಪ್ಪಮಳಯು

೪೧. ಶಶ್ರೀಗೆ ನೋಂತರಱುವಗ್ಗೌಂಡರು[ರ್] ॥ ೩೦ ॥ ಅಗಣಿ ತೆಗುಣರೆ ಱುವಗ್ಗೌಂ । ಡುಗಳಿಂದಂ ರಿಶ್ಯಶ್ರಿಂಗಿ ಪೆಸರ್ವೆತ್ತುದದಂ । ಮಿಗೆ ಹಬ್ಬೆಯುನಾಯುಕನಾ । ವಗವಭಿರಕ್ಷಿಸುವನೆಂದೊಡೇವಣ್ಣಿಪುದೋ ॥ ೩೧ ॥ ಆತನೇದೊರೆಯುನೆನೆ ॥ ಶ [ಸ] ಕ

೪೨. ಲುಶ[ಷ] ಭೂಪಮಂಡಲಿಕನಾಯುಕ ವೀರತಮಸ್ತಮೋರಿ ನಾ । ಯುಕ ವನರಾಜಿದಾವಸಿಖಿನಾಯುಕ ನೀರದಚಂಡವಾಯುನಾ । ಯುಕ ಗಜಕೋಟಿನಾಗರಿಪುನಾಯುಕ ವಾರಿಧಿ–ಕುಂಭಸೂನುನಾ । ಯುಕಸಮುವರ್ತ್ತಿಯೆಂಬಭಟ

೪೩. ಹಬ್ಬೆಯುನಾಯುಕನೊಳು[ಳ್] ವಿರಾಜಿಕುಂ ॥ ೩೨ ॥ ಜಳ ಸಂಭೂತದೊಳೆಂತು ಹಸ್ತಿ ಮುಕರಂ ಬಲ್ಲಿತ್ತಿಳಾಬಾಗದೊಳು[ಳ್]। ಸ್ಥಳಸಂಭೂತದೊಳಂ [ಳೆಂತು] ಕೋಟಿಭಟಸತ್ವೋದುಭಾ[ದ್ಭಾ]ಸಿ ಬೇರುಂಡಸಂ । ದಿಳೆ ಬೇರುಂಡನನಗ್ಗಿಕುಂ ಬಲದಿನಾಬೇರುಂಡ ನೆಂಬರ್ಮ್ಮಹಾ । ಬಳಿಗಳು[ಳ್] ಹಬ್ಬಣನೆಂಬರಾತಿ

೪೪. ಸಮುರಪ್ರೋದ್ದಂಡಬೇರುಂಡನಂ ॥ ೩೩ ॥ ಕ್ಷಿತಿನುತಕುಂತ ಳೊರ್ವರೆಯ ವೀರರೊಳಗ್ಗದ ಗಂಡರಾರೆನಲು[ಲ್] । ಸಿತಗರ ಗಂಡ

ನೆಂಬ ಖಳರುರ್ಕನಡಂಗಿಪ ಗಂಡರಾರೆನಲು[ಲ್]। ಸಿತಗರ ಗಂಡ
ನೆಂಬ ಮಲೆದಾಂತರನಿಕ್ಕುವ ಗಂಡರಾರೆನಲು[ಲ್]। ಸಿತಗರ ಗಂಡ
ನೆಂಬದಟು ಹಬ್ಬೆಯು

೪೫. ನಾಯಕನೊಳು[ಳ್] ವಿಗುರ್ವ್ವಿಕು[ಂ] ॥೩೪॥ ಸಿಡಿಲ
ಬಳಗಕ್ಕೆ ಕುಳಿಕನ। ಕುಡುದಾಡೆಗೆ ಮೂರಿವಿಟ್ಟ ಮಾರಿಗೆ ಮಾಱಾಂ।
ಪಡವಣ್ಣ ಜವನ ಬಡಿಗಂ । ಕಡುಗಲಿ ಹಬ್ಬಣನ ಬಿಲ್ಗವಾಂಪ
ವನಾವ[ಂ] ॥೩೫॥ ಯೆ[ಎ]ಱಗಿ ಶರಣೆಂದು ಬಾಳದೆ । ಹಱಿ
ಗಂಡಿಂದಾತನೇವನೆಂದುಲಿವನ ಬಾ। ಯೊಱಯಾ

೪೬. ಗಲ್ಮೊರಲಗಂ। ಕಿಱಿಹದೆ ಮಾಣ್ದಪನೆ ಹಬ್ಬಣಂ ವಿಜಿತ
ರಣಂ ॥೩೬॥ ಮಣಿಯದ ನ್ರಿಪದಂಡೇಶಾ। ಗ್ರಣಿಗಳು ಪಾಳಿಟ್ಟ
ತಾಗಲವಗೋರೊಂದೋ। ಹಣವುಳಿಯೆ ವಾರುವಂಗಳ। ನಣಿಯರ
ವೆನೆ ಹಿಡಿದು ಹಬ್ಬಣಂ ಹೆಸರ್ವಡೆದ[ಂ]॥೩೭॥ ಪೊಣರ್ದೊಂದೆ
ಬಿಲ್ಗೆ ಸಲೆ ಕೊಂ।

೪೭. ಕಣಿಗರು[ರ್] ಬೆಳ್ಳೆರಳೆಯಂತೆ ಬಿಱುತೋಡಲು[ಲ್]
ಕೊಂ। ಕಣಿಗವ್ರಿಗಬೇಂಟೆಕಾಱಂ। ರಣಧೀರಂ ಹಬ್ಬಣಂ ಜಿತಾಹವ
ನೆಸೆದಂ॥೩೮॥ ಹುಸಿವನ ಮಾತುಗುಟ್ಟದಿರು ಲೌಭನ ಮಾತನಡಂ
ಗಿಸಾಜಿಯೊ। ಳ್ಕಸಿವನ ಮಾತುಗೇಳದಿರು ಹಂದೆಯ ಮಾತನದಿರ್ಪ್ಪ

೪೮. ಕಂಡೆ ಛಿ। ದ್ರಿ ಸ್ವ[ಸುವ] ನ ಮಾತುಗೊಳ್ಳದಿರು ಬಂಣಿ
ಪೊಡರ್ಕ್ಕಜ ಮುಖ್ಯರ ವಿವ। ರ್ಣ್ನಿಸು ಬುಧಸದ್ಗುಣಾಂಬುನಿಧಿ ಹಬ್ಬೆಯು
ನಾಯಕನಿರ್ದ್ದ ತಾಣದೊಳು[ಳ್]॥೩೯॥ ಹುಸಿಯುಂ ಹುಸಿಮಾತಂ
ಸೈ । ರಿಸನೆಂದುಂ ನಂನಿಕಾಱ ನಂನಿಗೆ ಸಂ। ತಸವೆಯ್ದುವನಿಂತಿದು
ಭಾ। ವಿಸೆ ಹಬ್ಬೆ

೪೯. ಯನಾಯಕಂಗೆ ಸಲೆ ಸಹಜಗುಣಂ॥೪೦॥ ತದ್ವಂಶಾವ
ತಾರವೆಂತೆಂದೊಡೆ ॥ ವರವೈಶ್ಯರೊಳೊರ್ವ್ವಂ ಕುಡಿ। ಯರ ಕೂಸಂ
ಮದುವೆ ನಿಲ್ತೊಡಾದಂಪತಿಗಾ । ದರದಿಂ ಪುಟ್ಟಿದ ಸುತರಂ। ಧರೆ
ಜೈಸರೆನಲ್ಕೆ ಜೈಸರೆನಿಸಿದರವರ್ಗಳೂ[ಳ್]॥೪೧॥ ಆಕೊ[ಕು]

೫೦. ಲದೊಳೊರ್ವ್ವ ಪದ್ಮಿನೀ। ಲೋಕೋಂನತೆ ಪುಟ್ಟಲಱಿದು

ಭುವನತ್ರಯುಲುಂ। ಟಾಕಮುದಮುಥನಭೈರವ|ನಾಕಾಂತೆಯೊಳೊಂವ್ಯೆ ಲೀಲೆಯಿಂ ರಮಿಯಿಸಿದಂ ॥೪೨॥ ಆಕುಮಾರಿಯೇದೊರೆಯಳೆನೆ ॥ ಕಿಱು ನೆಲೆ ನಿಱುಂದಲಿ ಬೆಳರ್ವಾಯಿ [ಯ್]। ತುಱುಗೆವೆುಗಣ್ಬೆಳೆವ ಕುಚ ಯುಗಂ ತ

೫೧. ನ್ಮ[ನು ಮ] ಧ್ಯಂ । ನಱುಗಂಪಂ ವೊರೆದ ತಾವರೆ। ಯು ಱಿಕೆಯು ತನಿಗಂಪೆ ಸುಯ್ಯ ಕಂಪಾಸತಿಯುಂ ॥ ೪೩ ॥ ಅಂತಿರ್ದ್ದ ಕೆಲ ವಾನು ದಿವಸದಿಂ ॥ ಬೆಳರೆ ವೊಗಂ ವೊಲೆಗೊಟ್ಟೆನೊಳೆಸೆದಿರೆ ಕರ್ಪ್ಪಡರೆ ಬಾಸೆ ಕಿಡೆ ವಳಿಗಳು[ಳ್] ಬಳುವಳ ಬಳೆಯೆ ತೆಳುವಸಿಕ್ಕೋರ್ವು ಳಾಂಗವುಂ ಜವಜವಾಗೆ ಬೆಳದುದು

೫೨. ಗರ್ಬ್ಭಂ ॥ ೪೪ ॥ ದೇವತಾವೀರ್ಯ್ಯವವೋಘವೀರ್ಯ್ಯವ ಪ್ಪುದಱಿನಾ ಪದ್ಮಿನೀಜಾತೆಯುಪ್ಪ ಪದ್ಮಾವತಿಗೆ ಪುಟ್ಟಿದ ಪುತ್ರನಾ ಲೀಲಾಭೈರವನ ವರಪುತ್ರನಾಗಿರೀಂದ್ರದೊಳು ಮಲಪ್ರಹಾರಿನದ್ಯುಭ ಯನಿಕಟವೊಡಲಕ್ಕೆ ಮಂಡಲಿಕನಾದಂ ತದ್ವಂಶಜಾತಾನೇಕರನೇ

೫೩. ಕಪದಂತೆ ಭದ್ರ ಲಕ್ಷಣಸಮುಂನ್ವಿತರು ವನವರತಾನೂನ ದಾನಯುತರೆನಿಸಿದರವರೊಳಗೆ ॥ ನೆಗಳ್ದರಸಾಸಚಾರಿ ಮದನೋಗ್ರಮ ಹೇಶ್ವರನಾದ ಬಿಂನಣಂ। ಬಗಸಿಲದಾನಿಯಾದ ಕಡುಚಾಗಿತನಂ ಜಗ ದೊರ್ವ್ವಗಂಡನಾ । ದಗಣಿ

೫೪. ತವಿಕ್ರಮಾರ್ಜ್ಜಿತಗುಣಂ ನ್ರಿಪರೊಳು[ಳ್] ನಿಗಳಂಕಮ ಲ್ಲನಾ। ದಗಲದ ವೀರವಾರಳವೊ ಮಂಡಲಿಕಾಗ್ರಣಿ ಮಲ್ಲಿದೇವನಂ ॥ ೪೫ ॥ ಮಂಡಲಿಕ ಬಂಮಿದೇವನ । ಕೊಂಡಾಟದ ವೊದಲ ಬಿರುದು ಬೆಸೆವ ವೆಸರು । ತಂಡದಿನಾ ಬಿರುದುವನೊಳ। ಕೊಂಡಂ ಮಂಡಲಿಕ ಮಲ್ಲಿದೇವನುದಾತ್ತ[ಂ] ॥ ೪೬ ॥

೫೫. ಮಟ್ಟವಿರದಾಂತ ಪಗೆವರ। ಪಟ್ಟಂಪಾಱಿಸದೆ ಮಾಂಣ್ಬನೇ ವೈರಿದಿಶಾ । ಪಟ್ಟಂ ರಿಪುಗೋಧೂಮುಘು । ರಟ್ಟಂ ಮಲಿದೇವನಪಟ ರುಪ್ಪರವಟ್ಟಂ ॥ ೪೭ ॥ ತತ್ಸಂಬಂಧಿಕರ್ಗ್ಗೆಲ್ಲವಾ ಲೀಲಾಭೈರವನೆ ಕುಲ ದೆಯ್ವಮುಂ ಮನೆದೆಯ್ವಮುವಾದನಲ್ಲಿ ॥ ಶ್ರೀನಿಧಿರಿಶ್ಯಶ್ರಿ[ಶೃ]ಂಗಿಯ ಮಹಾಪ್ರಭುವಾಗಿ ಚತು

೫೬. ರ್ತ್ಥವಂಶದು। ದ್ದಾನಿಯನಾಂತ ಬಾಚಹುಲಿ ತತ್ಸುತನಾರೊ ಳವಗ್ಗವಾದ ತೇ। ಜೋನಿಧಿ ವಿಶ್ರುತಂ ಹಿರಿಯ ಹಬ್ಬೆಯನಾಯಕನಾತ ನಗ್ರಜಂ। ಭೂನುತಕೀರ್ತ್ತಿ ಬಾಚಹುಲಿ ವೀರಗಣಾಗ್ರಣಿಯಾದನು ರ್ಬ್ಬಿಯೊಳು[ಳ್] ॥ ೪೮ ॥ ಹ

೫೭. ಗೆಯನದಟಲೆವ ವಿಜಿತಾ । ರಿಗೆ ಹಬ್ಬೆಯನಾಯಕಂಗೆ ತಂದೆಯೆನಿಪ ರೂ। ಡಿಗೆ ನೆಲೆಯಾದನೆನಲು ವೀ। ರಗುಣಂ ಕಲಿ ಬಾಚ ಹುಲಿಗೆ ಸಾರ್ವುದು ಪಿರಿದೆ ॥ ೪೯ ॥ ನಿರುಪಮಕೀರ್ತ್ತಿ ಬಾಚಹುಲಿ ಯಂಗನೆ ಸದ್ಗುಣಿ ಬಾಚಿಯಕ್ಕನಾ। ತರುಣಿಯ ನಂದನಂ ಹಿರಿಯ ಹಬ್ಬೆಯನಾಯ

೫೮. ಕನೆಂಬ ಸತ್ಯಸಾ। ಗರನ ಭಟಪ್ರವೀರನ ಕುಲಾಂಗನೆಯು ಗ್ಗದ ತೊಂಡಿಯಕ್ಕನಾ । ತರುಣಿಯ ಸೂನು ಬಾಚಹುಲಿಯಂಗನೆ ಗಾರ್ದ್ದೊರೆ ಬಲ್ಲಿಯಕ್ಕನೊಳು[ಳ್] ॥ ೫೦ ॥ ಪಡೆವಡೆಗುಣಿ ಹಬ್ಬ ಯ್ಯನ। ಪಡಿಯೆನಿಸುವ ಸುತನನೊಸೆದು ಬಲ್ಲವ್ವೆಯ ವೊಲು[ಲ್]। ಪಡೆವುದು ಕೊಡಿಗೆವಕ್ಕಳು[ಳ್]। ವಡೆಯದೊ

೫೯. ಡೇಂ ಬಂಜೆಯಂ ನ್ರಿ[ನೃ]ಪರ್ದ್ದಂಡಿಪರೆ ॥ ೫೧ ॥ ಸಕ ಳಧರಿತ್ರಿ ತಂನ ಕೆಳೆಗೊಂಡು ಬದುಂಕುವುದೆಂಬ ಬಲುಪ[ಲ್ಪ]ತಿ। ಪ್ರಕಟವೆನಿಪ್ಪ ಶೌರ್ಯ್ಯನಿಧಿ ಹಬ್ಬೆಯಃನಾಯಕನಂ ಪತಿಬ್ರತಾ। ಧಿಕ ಗುಣದಿಂ ಮನಂಗೊಳಿಪ ವಲ್ಲಭೆ ತಾನೆನೆ ಮಲ್ಲಿಯಕ್ಕನಾ। ಯಕಿ ತಿಯ ಭಾಗ್ಯಮಂ ಪೊಗಳದಿ

೬೦. ರ್ಪ್ಪವರಾರ್ಗ್ಗಳ ಭೂತಳಾಗ್ರದೊಳೂ[ಳ್] ॥ ೫೨ ॥ ಪತಿ ಹಬ್ಬೆಯನಾಯಕನೆನೆ। ಸುತನಗ್ಗದ ಪೆಂಪನಾಂತ ಬಾಚಯ್ಯಂ ಭೂ। ನುತನೆನೆ ಗುಣಿ ಕಾಳವ್ವೆಗೆ। ಪತಿಭಕ್ತಿಗೆ ಪೊಲ್ವಿ[ಲ್ವ]ಯೊ[ರೊ]ಳರೆ ವಿಶ್ವಂಭರೆಯೊಳು[ಳ್] ॥ ೫೩ ॥ ಬಿರುದರ ದರ್ಪ್ಪಮಂ ಕಿಡಿಪ ಬೀರದ ಬಲ್ಕಣಿಯಂ ಧನಾರ್ತ್ರದಿಂ।........ರೆ

೬೧. ದರಭೀಷ್ಟಮಂ ಕುಡುವಗುರ್ಬ್ಬಿನ ಚಾರಿಯನಳ್ಕಿ ಭೀತಿ ಯಿಂ । ಶರಣೆನೆ ಕಾವ ದೇವನನಿಳಾವಳಿ[ಳ]ಯಂ ಪೊಗಳ್ದಪ್ಪು ದೊಲ್ದು ಸಾ। ಕ್ಷರಿಕನಿಧಾನಿನಂ ನೆಗಳ್ದ ಹಬ್ಬೆಯನಾಯಕನಂ ಗುಣಾ

ತ್ಮನಂ ॥೫೪॥ ಇಂತೆನಿಸಿ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತನಾಯಕಮಸ್ತಕಂನ್ಯ

೬೨. ಸ್ತವಸ್ತುಮಣಿನಾಯಕರಣವಿತರಣಾತ್ತಾಯಕ ಸಹಸ್ರ
ಮ್ರಿ[ವೃ]ಗಮುದಾಮೋದ, ವೀರಚರಿತಕಥಾವಿನೋದ, ಭ್ರಿ[ಭೃ]ತ್ಯ
ನಿಧಾನ, ದಾನ-ಕಾನೀನ, ವಿಜಯಾಂಗನಾವಲ್ಲಭಂ, ಭಯಲೋಭ
ದುರ್ಲ್ಲಭಂ, ಚಾಪಾಗಮದ್ರೋಣ, ಶರಪರಿಣತನಿರ್ಬ್ಬಾ

೬೩. ಣ, ವೈರಿಜಳಧರಪ್ರಭಂಜನಂ, ಸುಜನಜನಮನೋರಂಜ
ನಂ, ಶರಣಾಗತವಜ್ರಪಂಜರಂ, ವೈರಿನಾಯಕದಿಕ್ಕುಂಜರಂ, ಮುಟ್ಟ
ನಿರದೆ ಸಿಟ್ಟಂ ನುಡಿವ ದುಟ್ಟ ನಾಯಕರ ನಿಟ್ಟೆಲ್ವಂ ಮುಱಿದೊಟ್ಟಜಿ
[ಜೆ]ಯಿಂದಟ್ಟಿಯಾಡಿಸುವ ಬಿರುದನಾಯಕರ ಶಿರದ ಸಿರ್ಪ್ಪಂ ಬಿದಿ
ರ್ಚ್ಚುವ ಚಪ

೬೪. ಳನಾಯಕಹ್ರಿ[ಹೃ]ದಯಸೆಲ್ಲ ಭೀತನಾಯಕರಂ
ಕೊಲ್ಲ ಸತ್ಯರಾಧೇಯ ಸಾಹಸವೈನತೇಯ ಸಕಳದಿವಿಜದನುಜಭುಜಗ
ಕಿಂನರೋರಗ-ಸಿದ್ಧ-ವಿದ್ಯಾಧರೇಂದ್ರಾನತಮಣಿಮಕುಟಮಾಣಿಕ್ಯ
ಸಂಘಟ್ಟಿತಪಾದಪೀಠಾಳಂಕ್ರಿ[ಕೃ]

೬೫. ತ ಶ್ರೀಮಂನೀಲಲೋಹಿತರುದ್ರಾವತಾರ ಶ್ರೀವೀರಭೈರ
[ವ]ದೇವ-ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕಂ ಪರಮ[ಂ]ಡಳಸೂಱೆಕಾ
ಱನಪ್ಪ ಶ್ರೀಮತು ಹಬ್ಬೆಯನಾಯಕಂ ನಿಜಭುಜಬಳೋಪಾರ್ಜ್ಜಿತ
ಸಂಪತ್ತಿಯಿಂ ಸುಖದಿನನುಭವಿಸುತ್ತಿರ್ದೊಂದು ದಿವಸಂ ತಾನಸ

೬೬. ಹಾಯಶೂರನಪ್ಪುದಱಿಂ ಪುರಾತನರಪ್ಪಸಹಾಯಶೂರರ
ಕಥಾಪ್ರಪಂಚಂಗಳನವರಂ ಕುಱಿತ್ತು ಪೇಳ್ದ ಶು[ಸು]ಭಾಶಿ[ಷಿ]
ತಂಗಳಂ ಕೇಳುತ್ತಿರ್ದ್ದನದೆಂತೆಂದೊಡೆ॥ ನ ಶ್ರೀ ಕುಲಂ ಕ್ರಮಂ ಯಾತಿ
ಶಾಸನೇ ಲಿಖಿತಾಪಿ ವಾ। ಖಡ್ಗಮಾಶ್ರಯತೇ ಲ

೬೭. ಕ್ಷ್ಮೀರ್ವೀ[ರ್ವೀ]ರಭೋಜ್ಯಾ ವಸುಂಧರಾ॥೫೫॥ ಅಸಮ
ರ್ತ್ಥಂ ಪರಿತ್ಯಜ್ಯ ಸಮರ್ತ್ಥಂ ಪ್ರತಿಯಾತಿ ಸಾ। ಪ್ರಿ[ಪೃ]ಥಿವ್ಯಾ ನಾಸ್ತಿ
ಮರ್ಯ್ಯಾದಾ ವೀರಭೋಜ್ಯಾ ವಸುಂಧರಾ॥೫೬॥ ಇವು ಮೊದಲಾಗೆ
ನಿಜಪ್ರತಾಪಾನುಸಾರಿಗಳಪ್ಪ ಪಲವು ಶು[ಸು]ಭಾಶಿ[ಷಿ]ತಂಗಳಂ ಬಲ್ಲವ

೬೮. ರ್ಕ್ಕೇಳಿಸೆ ತಾಂ ಬಲ್ಲಗ್ಗ್ದೆ ಬಲ್ಲನಾಗಿ ಯವ್ಯ[ವೆ]ಲ್ಲವಱಿಭಿ

ಪ್ರಾಯದ ನಂಬುಗೆ ಮನಂಬುಗಳೆ[ಲೆ]ಲ್ಲಾ ಸಂಪತ್ತುಗಳ್ಗ[ಳ್ಗೆ] ಪುಂಣ್ಯಮೆ ಮೊದಲಾ ಪುಂಣ್ಯಕ್ಕೆಲ್ಲವೀಶ್ವರಪ್ರತಿಷ್ಠೆಯೆ ಮೊತ್ತಮೊದಲೆಂತೆನಲಾ ಪುಂಣ್ಯದ ಬಳಿವಿಡಿದೆಲ್ಲಾ ಪುಂಣ್ಯಂಗ

೬೯. ಳುಂ ದೊರೆಕೊಳ್ಗುಂ ಮತ್ತುಮೆಲ್ಲಾ ಪ್ರತಿಮೆಗಳಂ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದೊಡವಾ ದೇವರ್ಕ್ಕಳ ಹೆಸರೆಯಕ್ಕುಮೀಶ್ವರಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿದವನೀಶ್ವರನೆಯಕ್ಕುಮೆಂಬುದನಾ ದೇವರ ಪೆಸರಾತನ ಪೆಸರಕ್ಕುಮೆಂದಱಿದುಕೊಳ್ವುದಾ ದೇವಾಯತನಮುಂ ದಾ

೭೦. ರುಕಂರ್ಮ್ಮವಿಷ್ಟಿಕಾಕಂರ್ಮ್ಮಶಿಳಾಕಂರ್ಮ್ಮಂ[ಗ]ಳೆಂದೊಂದೊಂದಕ್ಕೆ ಸಹಸ್ರಾಧಿಕಗುಣಫಳದಾಯಿಗಳೆಂದು ಶಿಳಾಕಂರ್ಮ್ಮದಿಂ ದೇವಾಯತನಮುಂ ನಿರ್ಮ್ಮಿಸುವುಪಕ್ರಮಮನೆತ್ತಿಕೊಂಡು ನಿಜಸಂಪತ್ತಿವ್ರಿ[ವೃ]ತ್ತಿಯನೀಸಿ ॥ ಸ್ಥಿರವೆನಿಪ ರಿ[ಋ]ಶ್ಯ[ಷ್ಯ] ಶ್ರಿಂ[ಶೃಂ]ಗಿ। ಪುರ

೭೧. ದೊಳು[ಳ್] ಹಬ್ಬೇಶ್ವರಪ್ರತಿಷ್ಠೆಯನಾಮುಂ । ದಿರಮುಂ ಕಲ್ಪಿಸನೊಪ್ಪ । ತ್ತಿರೆ ಹಬ್ಬೆಯನಾಯಕಂ ವಿನಿರ್ಮ್ಮಿಸಿದನದಂ ॥ ೫೭ ॥ ಶ್ರೀಮತು ಪ್ರಸಂನಭೈರವ । ಧಾಮಮುನಾ ಭೈರವಪ್ರತಿಷ್ಠೆಯಂ [ಯುಮಂ] ಪ್ರೋ । ದ್ದಾಮ ಹಬ್ಬೆಯನಾಯಕ ! ನೀಮಹಿ

೭೨. ಪೊಗಳುತ್ತಿರಲು[ಲ್] ವಿನಿರ್ಮ್ಮಿಸಿ ನೆಗಳ್ದಂ ॥ ೫೮ ॥ ಅಂತು ಮಹಾವಿಭೂತಿಯಿಂ ಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿಯಾದೇವರ ದೇವಕಾರ್ಯ್ಯಕ್ಕೆ ವ್ರಿತ್ತಿಪರಿಕಲ್ಪನೆಯಂ ಮಾಳ್ಪ ಸಂಕಲ್ಪದಿಂ ಸ[ಶ]ಕವಶ[ರ್ಷಂ] ೧೧೦೯ ನೆಯ ವಿಶ್ವಾವಸು

೭೩. ಸಂವತ್ಸರದ ಪುಶ್ಯ[ಷ್ಯ] ಮಾಸದ ಪೌರ್ಣ್ಣಮಾಸೆ ಸೋಮವಾರಮುತ್ತರಾಯಣ ಸಂಕ್ರಮಣವ್ಯತೀಪಾತ ಕೂಡಿದ ಪುಂಣ್ಯದಿನದೊಳು ಹಬ್ಬೇಶ್ವರದೇವರ ಅಂಗಭೋಗರಂಗಭೋಗನಿತ್ಯನಿವೇದ್ಯಖಂಡಸ್ಫುಟಿತಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕೆಂದಲ್ಲಿಯಾಚಾರ್ಯ್ಯಂ

೭೪. ಶ್ರೀಮತು ವಾಮಶಕ್ತಿದೇವರ ಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ಬ್ಬ[ರ್ವ್ವ]ಕಂ ಮಾಡಿ ಶ್ರೀಮತು ಹಬ್ಬೆಯನಾಯಕರು ಆಚಗಾವುಂಡನ ಮಗ ತ್ಯ[ತೇ]ಜಿಯ ಚಟ್ಟಗಾವುಂಡನ ಕಯ್ಯೊಳು ಯಲ್ಲಿಯ ಮೂಲಿಗಮುಖ್ಯವಱು ಗ್ರಾಗಾವುಂಡುಗಳಿಗೆ

೭೫. ಪಾದಪೂಜ[ಜೆ]ಯಂ ಕೊಟ್ಟು ಯಲ್ಲಿಯೆಂಟು ಹಿಟ್ಟು ಪಂಚಮಠಸ್ಥಾನಂಗಳ ಸಂನಿಧಿಯಲಾ ತೇಜಿಯು ವಯುಬಳನೊ [ವೈಹಾಳಿಯೊ]ಳಗೆ ವೂಜುಗೌಂಡು ಬಿಟ್ಟ ಎರೆಯ ಮತ್ತರು ನಾಲ್ಕು ಆಚಟ್ಟಗಾವುಂಡನಾ ಪುಂಣ್ಯದಿನದೊಳು ಆದೇವರ ನಂದಾದೀವಿಗೆ ನಡೆವಂತಾಗಿ

೭೬. ತಂನಾ ಯರೆಯ ಬಳನೊಳ್ ಬಿಟ್ಟ ಮತ್ತರೊಂದು ಆಚಟ್ಟ ಗಾವುಂಡನ ಮಗಳು ಹಬ್ಬೆಯನಾಯಕನ ಹಿರಿಯ ನಾಯಕಿತಿ ಮಲ್ಲ ವ್ವೆ ಆ ಹಬ್ಬೇಶ್ವರದೇವರ ದೇವಾಲಯದೊಳಗೆ ಶ್ರೀಮದುಮಾಮಹೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿಯಾದೇವರ ನಿ

೭೭. ತ್ಯನಿವೇದ್ಯಕ್ಕೆಂದಾಯರೆಯ ಬಳನೊಳಗೆ ಬಿಟ್ಟ ಮತ್ತ ರೊಂದು ಅಂತಾ ಮತ್ತರಾಱಕ್ಕಂ ಸೀಮಾಸಂಮ[ಬ]ಂಧವಾವುದೆಂದಡೆ ಅಯರೆಎ[ಯ]ಬಳನೊಳಗೆ ಮೂಲಸ್ಥಾನದೇವರ ಕೆಯಿಂ ತೆಂಕಲು ಬಣಜಿಗವಾಗದಿಂ ಮೂಡಲು ಬಾಚಗಾವುಂಡನ ಹಾಗದಿಂ ಪಡುವಲು ಮತ್ತಂ

೭೮. ನಾಲ್ಕುಂ ದೆಸೆಯೊಳು[ಳ್]ನಟ್ಟ ಲಿಂಗದ ಕಲ್ಲುಗಳು [ಳ್]॥ ದೊರೆವೆತ್ತಗ್ಗದ ರಿ[ಖು]ಶ್ಯ[ಷ್ಯ]ಶ್ರಿಂ[ಶೃಂ]ಗಿಯಱುವಗ್ಗಾ್ ವುಂಡರುಂ ದೇವ ತೋ । ತುಕ[ತ್ಕ] ರದಾಚಾರ್ಯ್ಯರುವೆಂಟು ಹಿಟ್ಟುಗಳು ವಾಗ್ರಾಮಪ್ರಭೂತಗ್ಗಳುಂ । ನೆರೆದೆಲ್ಲಂ ಬಗೆಗೊಂಡೊಂ ಡೊ ಪದುಳಿರಲು[ಲ್] ಹಬ್ಬೇಶ್ವರಾವಾಸಕಾ। ದರದಿಂ ಹಬ್ಬೆಯನಾಯ

೭೯. ಕಂ ಸುವನಧೊಳು[ಳ್]ತಾನಿತ್ತನೀ ವ್ರಿತ್ತಿಯಂ ॥ ೫ ॥ ಅಂತಾಧರ್ಮ್ಮವುಂ ಕಂಡು ತನಗಂ ಧರ್ಮ್ಮಬುದ್ಧಿ ಪುಟ್ಟೆ ಹಬ್ಬೆಯರ ದಾಸೆಯನಾಯಕಂ ತಂನ ಹಾಗದ ಬಳನೊಳಗೆ ಆಹಬ್ಬೇಶ್ವರದೇವರ ದೇವಕಾರ್ಯ್ಯಕ್ಕೆಂದು ಬಿಟ್ಟ ಎರೆಯ ಮತ್ತರೆರಡು ॥ ಆಬಳದಿಂ

೮೦. ಪಡುವಲು ಗರಲೆಗೆಯರ ಮದುಕಣಿ ತಂನ ಹಾಗದ ಬಳದೊಳಗಾದೇವರ ಕಾರ್ಯ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಎರೆಯ ಮತ್ತರೊಂದು ॥ ಮತ್ತವಾಯಱುವಗ್ಗಾವುಂಡುಗಳೊಳಗೆ ಕಾವಗಾವುಂಡನ ಬಾಚಿ ಗಾವುಂಡಂ ತಂನ ಹಾಗದ ಬಳನೊ[ದೊ]ಳಗಾದೇವಗ್ಗೆ ಬಳ್ಳಹಾ

ರದಿಂ ತೆಂಕಲು ಬಿಟ್ಟ ಎರೆಯ ಮತ್ತರೊಂದು ॥

೬೧. ಮತ್ತವವರೊಳಗೆ ತಿಪ್ಪಗಾವುಂಡನ ಸಾತಿಗಾವುಂಡಂ ಅಗ ಸಗೆಱೆಯ ತಂನ ವಿಸಂಕಾಣಿಯ ಬಳದೊಳಗೆ ಗೂಗೆಯಬಾಗಿ ಪಡುವಣ ಪತ್ತುಗೆಯೊಳು ಸಂತದ ದಾರಿಯಿಂ ಬಡಗಲಾದೇವರ ದೇವಕಾರ್ಯ್ಯಕೆ ಬಿಟ್ಟ ಎರೆಯ ಮತ್ತರೊಂದು ॥ ಮತ್ತವವರೊಳಗೆ ಹಳಿಯತರ ಬಮ್ಮಯ್ಯಂ ತಂನ ಹಾಗದ ಬಳದೊಳ

೬೨. ಗಾದೇವರ ದೇವಕಾರ್ಯ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಎರೆಯ ಮತ್ತರೊಂದು ॥ ಆ ಬಮ್ಮಯ್ಯಂ ತಂನ ಮಾಂನ್ಯದ ನೆಲನಾ ದೇವಾಲಯದಿಂ ಪತ್ತಿರೆ ತೆಂಗಲಾ ನಿವೇಶಣದೊಳಗಾದೇವಾಲಯದ ಪ್ರಾಸಾದದ ಮೆಯಿ ನೀಳವ್ಯ[ವೆ]ನೀಳ ಹಂನಿಕ್ಕೆಯಿಯಗಲವೆಯಗಲವಾಗಿ ಬಿಟ್ಟ ಮಠದ ಮನೆಯೊಂದು ॥ ಅಂತಾಕೆಯ್ಗಂ ಮನೆ

೬೩. ಗಂ ನಾಲ್ಕುಂ ದೆಸೆಯೊಳು ನಟ್ಟ ಲಿಂಗದ ಕಲುಗಳು ॥ ಮತ್ತವವರೊಳಗೆ ಕರುವರ ಕಲ್ಲಣಂ ಹಂದಿಗೆಯ್ಯ ಸ್ಥಳಂ ತಂನ ವಿಸಂಕಾಣಿಯ ಬಳದೊಳಗೆ ಬಡಗಣ ಮೊದಲ ಹಾಡಿನಲಾ ಹಬ್ಬೇಶ್ವರದೇವರ ದೇವಕಾರ್ಯ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಎರೆಯಮತ್ತರೊಂದು ॥ ಆಧರ್ಮ್ಮವಂ ಕಂಡು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನವಿಖ್ಯಾತ ಪಂ

೬೪. ಚಶತವೀರಶಾಸನಲಬ್ಧಾನೇಕಗುಣಗಳಾ[ಣಾ]ಳಂಕ್ರಿ[ಕೃ]ತಸತ್ಯಶೌಚಾಚಾ[ರ]ರುಂ ತ್ರಿತಯವಿನಯರುಂ ಬಲದೇವವಾಸುದೇವಖಂಡಳಿಮಾಳೇಂದ್ರವಂಶೋಧ್ಭವರುಂ ಭಗವತಿದೇವೀಲಬ್ಧವರಪ್ರಸಾದರುಮಪ್ಪ ಶ್ರೀಮದಯ್ಯಾವೊಳೆಯಯ್ನೂಱ್ಬರ್-ಸ್ವಾ[ಸ್ವಾ] ಮಿಗಳುಮಾ

೬೫. ಮುಖ್ಯ ಶ್ರೀಮತು ಸಮಯ ಚಕ್ರವರ್ತ್ತಿ ಜಯ...ಯ್ಯಸೆಟ್ಟಿಯರುಂ ಸೋವಿಸೆಟ್ಟಿಯರುಂ ಮುಖ್ಯ ಎರಡಱುನೂಱಱೆಂಟುಂ ಪಟ್ಟಣದ ಸೆಟ್ಟಿಗುತ್ತರುಂ ಸ್ಥಳಸಮಸ್ತರುಂ ಮುಱುಂದಡಂಗಳಂ ಕೂಡಿ ಮೂಱುಸಾಸಿರದ ನಾಲ್ಕುಂ ಪಟ್ಟಣದ ಸೆಟ್ಟಿಗುತ್ತರುಂ ಸಮಸ್ತರು ನಾನಾದೇಸಿಗ ... ...

೬೬. ಬಿರುದರುಂ ಬರವಣಿಗರುಂ ಗವಱೆಗಳುಂ ಗಾತ್ರಿಗರು ಮಯ್ವತ್ತೊಕ್ಕಲುಂ ಸಮಸ್ತನಖರಂಗಳುಂ ಹಿರಿಸಿಂಗಿಯಲು ಶ್ರೀಮತು

ಹಬ್ಬೇಶ್ವರದೇವರ ದೇವಾಯತನದೊಳಶೇಶಂ ಬಯಿಸಣಿಗೆಯಾಗಿರ್ದ್ದ
ಯಾ ಹಬ್ಬೇಶ್ವರದೇವರ ದೇವಕಾರ್ಯ್ಯಾರ್ತ್ಥವಾಗಿಯು

೮೭. ಲ್ಲಿಯಾಚಾರ್ಯ್ಯಂ ವಾಮಶಕ್ತಿದೇವರಿಗೆ ಧಾರಾಪೂರ್ಬ್ಬಕಂ
ಮಾಡಿಯಾ ಪುಂಣ್ಯದಿನದೊಳು[ೞ] ಆ....ಪಂಚವಣ್ಣಿಗೆಯಡಕೆವೆ
ಳಸುಧಾಂನ್ಯವರ್ಗ್ಗವನೇನ ಹೇೞುದಡಂ ಸರ್ವ್ವ[ರ್ವ] ಬಾಧೆಪರಿಹಾ
ರವಾಗಿ ಚತುಸ್ಸಮುದ್ರಪರ್ಯ್ಯಂತ ನಡ[ಡೆ] ವಂತು ಬಿಟ್ಟ ಎತ್ತಱುವತ್ತ

೮೮. ಯ್ದು ಮತ್ತವಾದಿನಂ ಹಿರಿಸಿಂಗಿಯ ನಖರಂಗಳಾ ಹಬ್ಬೇ
ಶ್ವರದೇವರ ಚೈತ್ರದ ಪರ್ವ್ವಕ್ಕೆ ಪ್ರತ್ಯೇಕವಂಗಡಿಗೆ ಬಿಟ್ಟ ಹಾಗವೊಂದು॥
ಪವಿತ್ರಾರೋಪಣದ ಪರ್ವ್ವಕ್ಕೆ ಪ್ರತ್ಯೇಕವಂಗಡಿಗೆ ಬಿಟ್ಟ ಹಾಗವೊಂದು
ಯಾಸ್ಥಳದೊಳಗೆ ಬಂದಳೆವ......ಸ......ಯಕಾ

೮೯. ಱರಲ್ಲಿಯಾದೇವರ ದೇವಕಾರ್ಯ್ಯಕೆ ಬಿಟ್ಟ ಪೊಟ್ಟಲಿಂಗೆ
ಭತ್ತ ಬಳ್ಳವೊಂದು ಹೇೞುಂಗೆ ಭತ್ತವರವನ ೭ ವಾ ದೇವರ ವೀಳೆಯ
ನಡೆವಂತು ಬಂದ ಗಾತ್ರಿಗರಲು ಬಿಟ್ಟ ಎಲೆ ಹೇೞುಂಗೆ ನೂಱು
ಹೊಱಿಗೆಯ್ವತ್ತು ಯಲ್ಲಿಯಯ್ವತ್ತೊಕ್ಕಲುಗಳಾದೇವರ

೯೦. ನಂದಾದೀವಿಗೆ ನಡೆವಂತಾಗಿ ಗಾಣಂಗಳ[ಳೆ] ನಿತೊಳವ
ನಿತಱಲುಂ ಹೊಯ್ದ ಗಾಣಂಗಳಲು ಪ್ರತ್ಯೇಕ ನೋಡಿಕೊಂಬಂತಾಗಿ
ಬಿಟ್ಟ ಧಾರೆಂಣೆಯದ್ದ ಸೊಳಸ ॥ ಯಿಂತೀ ಧರ್ಮ್ಮವನಱುವರ್ಗ್ಗ
ವುಂಡುಗಳಱುವಣವುನಪರೆಯ ಮತ್ತರಿಂಗೆ ಹಣವೊಂದು... ...

೯೧. ರಳ ಮತ್ತರಿಂಗೆಯಡ್ಡವಂ ಮಾಡಿತಕ್ಕೆ ನೋಡಿಕೊಂಡು
ಸ್ವಧರ್ಮ್ಮದಿಂ ಪ್ರತಿಪಾಳಿಪರು ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮ
ನ್ಮಹಾವಡ್ಡಬ್ಯ[ವ್ಯ] ವಹಾರಿ ಸಿರಿಕುಮಾರನಾಯಕರುಂ ರವಿನಾಯ
ಕರುಂ ಕಾಟೂರ ನಾಯಕರು ಬಳ್ಳಾರನಾಯಕರು

೯೨. ಸಂಗಿನಾಯಕರು ರಾಮದೇವನಾಯಕರು ಪದಪನಾಯ
ಕರು ಮಣವಾಳಸೆಟ್ಟಿ ಎಳಿನಂಬಿಸೆಟ್ಟಿ ಮಲೆಯ........ಸೆಟ್ಟಿ ಕೊಂಡ
ನಂಬಿಸೆಟ್ಟಿ ಮುಖ್ಯ ಸಮಸ್ತಲಾಳಮಲೆಯಾಳ ನಾನಾದೇಸಿಗಳು ಹಿರಿ
ಸಿಂಗಿಯಲು ಮಹಾನಾಡಾಗಿ ಕುಳ್ಳಿರ್ದ್ದ ದೇಸಿಯ

೯೩. ಹಿರಿಯ ಬೀರಪಣಿಗಂ ಹಬ್ಬೆಯನಾಯಕಂ ಪ್ರತಿಷ್ಠಿಸಿದ

ಹಬ್ಬೇಶ್ವರದೇವರ ದೇವಕಾರ್‍ಯ್ಯಕ್ಕೆ.....ಸೆ ಪ್ರತ್ಯೇಕ ಬಿಟ್ಟ ಹಾಗ ವೊಂದು ॥ ಸಾಮಾನ್ಯೋಯಂ ಧರ್‍ಮ್ಮಸೇತುಂ ನೃಪಾಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ಸರ್‍ವ್ವಾನೇತಾನ್

೯೪. ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋ ಯಾಚತೆ ರಾಮಚಂದ್ರ[ಃ] ॥೫೯॥ ಮದ್ವಂಶಜಾ ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಪಾಪಾದಪೇತಮನಸಾ ಭುವಿ ಭೂಮಿಪಾಲಾ । ಯೇ ಪಾಲಯಂತಿ ಮಮ ಧರ್‍ಮ್ಮಮಿದಂ ಸಮ

೯೫. ಸ್ತಂ ತೇಷಾಂ ಮಯಾ ವಿರಚಿತಾಂಜಲಿರೇಶ ಮೂರ್ಧ್ನಾ ॥೬೦॥ ಬಹುಭಿಃ ವಸುಧಾ ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ । ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ ॥೬೧॥ ದಾನಂ ಪಾ[ವಾ]ಪಾಲನಂ ವೇತಿ ದಾನಾತ್ಸ್ರೇ[ಚ್ಛ್ರೇ]ಯೋನುಪಾಲನಂ । ದಾನಾತ್ಸ್ವರ್ಗ್ಗಮವಾಪ್ನೋತಿ ಪಾ

೯೬. ಲನಾದಚ್ಯುತಂ ಪದಂ ॥೬೨॥ ಸ್ವಾದಾತುಂ ಸುಮಹಚ್ಛ[ಚ್ಛ]ಕ್ಯಂ ದುಃಖಮಂನ್ಯಸ್ಯ ಪಾಲನಂ । ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೇ ವರಂ ಸ್ರೇ[ಶ್ರೇ]ಯೋನುಪಾಲನಂ ॥೬೩॥ ಸ್ವದತ್ತ[ಂ] ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾ ಶ[ಷ]ಷ್ಟಿವರ್ಶ[ರ್ಷ] ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ

೯೭. ಜಾಯತೆ ಕ್ರಿಮಿ[ಃ] ॥೬೪॥ ವಿಂಧ್ಯಾಟವೀಶ್ವ [ಷು] ತೋಯಾಸು ವೃಕ್ಷಕೋಟರವಾಸಿನ ಕ್ರಿ[ಕೃ]ಷ್ಣಸರ್‍ಪ್ಪಾ...ಜಾಯಂತೆ ದೇವದ್ರವ್ಯಾಪಹಾರಕಾ[ಃ] ॥೬೫॥ ಸ್ವಸ್ತಿ ಕರಂಗಳು ದೇವಸ್ವಗಣ ದ್ರವ್ಯವಂಬ ವಿವಲ ... ...

೯೮. ವೈವಸ್ವತನಿವಾಸಮುಂ ನಿಖಿಳಸ್ವಜನರ್ವೈರಸು ಪೋಕು ನರಕಕ್ಕಿಳಿಗುಂ ॥೬೬॥ ....ಯದಿಂದಿಂತಿದನೆಯ್ದೆಕಾವ ಪುರ್ಶಂ [ರುಷಂ] ಗಾಯುಂ ಮಹಾಶ್ರೀಯುಮ । ಕ್ಕೆ ಮಿ[ಯಿ]ದಂ ಕಾಯದೆ ಕ್ಯ[ಕೆ]....

೯೯. ಪಾಪಿಗೆ ಕುರುಕ್ಷೇತ್ರೋರ್‍ವ್ವಿಯೊಳ್ವರಣಾ । ಶಿಯೊಳೆಳ್ಕೋಟಿಮುನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಢ್ಯರಂ ಕೊಂದುದೊಂ । ದಯುಶಂಸಾಗುರ್ಮಿದೆಂದು ಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು[ಳ್] ॥೬೭॥

೧೦೦. ಶಾಸನವುನುಸಿರ್ವ ನೆವದಿಂ । ಲೇಸೆನಿಸಿದ ರಿಶ್ಯಶೃಂಗಮುಹಿ ಮೋಂನತಿಯುಂ । ವಾಸುಂಮತಿ ವಂರ್ಣ್ಣಿಸಿದಂ । ಶ್ರೀಸಜ್ಜನತಿಳಕನೊಸೆದು ಪೊಸಗಂನಡದಿಂ ॥ ೬೨ ॥ ಧರೆಯು ರೂವಾರಿಚಕ್ರವರ್ತ್ತಿ ಚಂದೋಜನ ಮಂಮುಂ ಸಾತೋಜನ ಕಂಡರಣೆ ॥ ಮಂಗಳಮುಹಾಶ್ರೀ ॥

———:o:———

Inscription No. 16

Muttage Lakśmī-Naraśimha Temple Inscription.

೧. ಶ್ರೀನರಸಿಂಹದೇವನಸುರೇಂದ್ರವಿಶಾಳಕಠೋರರೌದ್ರವ । ಕ್ಷೋಂನಗಪಾಟನೊಗ್ರನಖನಜ್ರನಶೇಷಸುರಾಳಿಮೌಳಿಮಾ । ಳಾನವ

೨. ರತ್ನರಂಜಿತಪದಾಂಬುರುಹದ್ವಯನುದ್ಘಭಕ್ತಸಂ । ತಾನಮನೊಲ್ದು ರಕ್ಷಿಸುತವಿಕ್ಕೆ ಜಗತ್ರಯರಕ್ಷಣಕ್ಷನುಂ ॥ ೧ ॥ ಎನಸುಂ ಕಣ್ಗೆಯ್ದೆ ಚೆಲ್ವಂ

೩. ಪಡೆವುದು ವಿಚಳತ್ಪೂರ್ಮ್ಮಪಾಠೀನಸಂಘ । ಟ್ಟನಪಾಥೋದಂತಿದಂತಾಹತಮುಕರಕರಕ್ಷೋಭಸಂಜಾತಕಲ್ಲೋ । ಳನಿಕಾಯಕ್ಷಿಪ್ತ

೪. ಮುಕ್ತಾನಿಕರಮುರುತರೊಡ್ಡೀನಫೇನಬ್ರಜಾಸ್ಫಾ । ಳನರೌದ್ರಸ್ಫಾರಧೀರಾರವವಿಜಿತಘನಧ್ವಾನವಂಭೋನಿಧಾನಂ ॥ ೨ ॥ ಆಜಳಧಿಪರಿವೃತಂ ರಾ । ರಾಜಿತವರವಸ್ತುವಿಸ್ತೃ

೫. ತಂ ಸಕಳಕಳಾ । ಭ್ರಾಜಿತ ವಿಶ್ರುತವಿಬುಧಸ । ಮಾಜಂ ಸೊಗಯಿಪುದು ನೆಗಳ್ದ ಜಂಬೂದ್ವೀಪಂ ॥ ೩ ॥ ಆಜಂಬೂದ್ವೀಪದ ಮಧ್ಯಪ್ರದೇಶದೊಳು ॥ ಗಗನಪ್ರೋಚ್ಚುಂಬಿ ನಾ

೬. ನಾಮಣಿಗಣವಿಳಸತ್ಕೂಟಕೋಟಿಪ್ರಭಾಭಾ । ಸಿಗಳ್ನೃಂದಾರಪುಷ್ಪಪ್ರಕರಸುರಭಿಗಂಧಿಸ್ಥಳೀಸಂಚರದ್ದೇ । ವಗಣಂ ಕಂಣ್ಗೆಯ್ದೆ ಚೆಲ್ವಂ ಪಡೆವುದು ವರವಿದ್ಯಾಧರೀಚಾರು

೭. ವೀಣಾ । ಪ್ರಗತಪ್ರಸ್ತುತ್ಯಮಂದ್ರಧ್ವನಿಲಲಿತದರೀರುಂದ್ರಹೇಮಾಚಳೇಂದ್ರಂ ॥ ೪ ॥ ಆಗಿರಿವರದ ದಕ್ಷಿಣದಿ । ಗ್ಭಾಗದೊಳೆಸೆದಿರ್ಪ್ಪುದತುಳ ಭರತಕ್ಷೇತ್ರಂ । ಶ್ರೀಗೆ ನೆ

೮. ಲೆಯೆನಿಸಿ ಸಕಳಕ । ಳಾಗಮುಕೋವಿದವಿಶಿಷ್ಟಬುಧ

ಜನಲಲಿತಂ ॥೫॥ ಅಭರತಕ್ಷೇತ್ರಕ್ಕಳಂಕಾರವಾಗಿ । ಶ್ರೀಮುಜ್ಜನಲಲಿತಂ ಸುಮು । ನೋವಮಾಳಾರಂವ್ಯಮುದ್ಧ

೯. ವಸ್ತುಬ್ರಜಶೋ । ಭಾಮಂಡನವೇಣೆಯೆನಿಪುದು । ಭೂಮಿ ಹಿಳೆಯ ಕುಂತಳಕ್ಕೆ ಕುಂತಳದೇಶಂ ॥೬॥ ಆಕುಂತಳದೇಶಮನು । ನ್ವೀಕಾಂತಂ ವಿಪುಳಬಾಹುವಿಕ್ರಮ

೧೦. ದಿಂದಂ । ಸ್ವೀಕರಿಸಿ ರಕ್ಷಿಸುತ್ತೆ ಗು । ಣಾಕರನೆಸೆವಂ ಪ್ರತಾಪಿ ಭಿಲ್ಲಮದೇವಂ ॥೭॥ ಚತುರಂಭೋರಾಶಿವೇಳಾವಳಯಿತವಸುಧಾ ಚಕ್ರಮಂ ವಿಕ್ರಮಶ್ರೀ । ಯುತನಾತ್ಮೋದ್ಧ

೧೧. ಣ್ಡಚಂಡಪ್ರಥಿತಪೃಥುಭುಜಾದಂಡದೊಳ್ ನೂತ್ನರತ್ನೋ । ಜ್ಜ್ವಿತರಾಜಚ್ಛಾರುಮಯೂರಗಣವೆಸದಿರಲು ತಾಳ್ದಿದಂ ಪಾದಪದ್ಮಾ । ನತಶತ್ರುಕ್ಷತ್ರಜಾಳಂ ಯ

೧೨. ದುಕುಳತಿಳಕಂ ಭಿಲ್ಲಮಕ್ಷೋಣಿಪಾಳಂ ॥೮॥ ಮಾಳವ ಮಸ್ತಕಪ್ರಬಳಶೂಳನುದಗ್ರವರಾಳಶೈಳದಂ । ಭೋಳಿಕಳಿಂಗತುಂಗ ಗಜಕೇಸರಿ ಗೂರ್ಜ್ಜರಜೋಳಗೌಳಪಾಂ । ಚಾ

೧೩. ಳಪುರಾಳಜಾಳಜಳದೋಗ್ರರವಂ ಸ್ಫುರದಂಗವಂಗನೇ । ಪಾಳನೃಪಾಳಕಾಳನೆನಿಪಂ ವಿಭುಭಿಲ್ಲಮದೇವಭೂಭುಜಂ ॥೯॥ ತತ್ಪ; ಮುಕಮುಳಪರಾಗಸ । ಮುತ್ಕ್ರೀಡಾಮುದಮಧುಬ್ರತಂ ಪೃಥುಸಮ

೧೪. ರೋ । ದ್ಯತ್ಕ್ರೂರವೈರಿದಾರುದ । ಳತ್ಕ್ರಕಚನೆನಿಪ್ಪ ಪೇಯಿ ಯಂ ಪೆಸರ್ವೆತ್ತಂ ॥೧೦॥ ಹರನುರಿಗಣ್ಣ ಕಾಯ್ಪು ಸಿಡಿಲೇಳ್ತರವ ಬ್ಬಿಪ ಬಾಡವಾಗ್ನಿ ಯು । ವ್ವರವಜೆಯುಟ್ಟಿ ಕೊಳ್ವ ಕುಳಿಕಾಹಿಯ

೧೫. ಕೋಳೆ ಪೊಡರ್ಪ್ಪು ಲೋಕಭೀ । ಕರತರಕಾಳಕೂಟದ ವಿಗುರ್ವ್ವಿಪ ಕೂಟವೆನಿಪ್ಪುದಾಂತದು । ರ್ದ್ಧರರಿಪುಸಂಕುಳಕ್ಕೆ ವಿಭು ಪೇಯಿಯಸಾಹಣಿಯುಗ್ರವಿಕ್ರಮಂ ॥೧೧॥

೧೬. ಆಯತ ಕೀರ್ತಿವಿನೂತ । ಶ್ರೀಯುಕ್ತಂ ಪಟ್ಟಸಾಹಣಾಧೀಶ ನೆನಲು [ಲ್] । ಪೇಯಿಯಸಾಹಣಿ ಪೋಡೆಯ । ರಾಯಪೆಸರ್ವೆತ್ತ ನರ್ಥಿಜನರಾಧೇಯಂ ॥೧೨॥ ತತ್ಸೇನಾಪತಿ ರಿಪುಜನ ।

೧೭. ಹೃತ್ಸೆಲ್ಲಂ ಬಾಹುರಾಹುಪೀಡಿತಪರಭೂ । ಭೃತ್ಸೋಮನ

ಖಿಳವಿಬುಧಸು। ಹೃತ್ಸುರತರು ನೆಗಳ್ದನೆಸೆವ ಸಾಹಣಿಮಲ್ಲಂ ॥ ೧೩ ॥
ಮಾರಿಯ ಮಾರಿ ರಕ್ಕಸನ ರೌದ್ರತೆ ನಂಜಿನ

೧೮. ಪುಂಜಮುಗ್ರಕಂ। ಶರವದೆಳ್ತರಂ ಸಿಡಿಲ ಕಾಯ್ಪು ಕೃತಾಂ
ತನ ಕೋಪದುರ್ಬ್ಬರ ಮಾ। ರಾರಿಯ ಭಾಳನೇತ್ರಶಿಖಿ ಸಂಗರರಂಗ
ದೊಳಾಂತು ನಿಂದ ವೀ। ರಾರಿಗೆ ಸಂತತಂ ನೆ

೧೯. ಗಳ್ದ ಸಾಹಣಿಮಲ್ಲನ ಬಾಹುವಿಕ್ರಮಂ ॥ ೧೪ ॥ ಕುಂತಳ
ದೇಶಭೂಶ[ಷ]ಣವೆನಿಪ್ಪುದು ರೂಡಿಯು ತರ್ದ್ದವಾಡಿನಾ। ಡಂತವ
ಱೊಳು [ಳ್] ಜಗದ್ವಿನುತವೂರ್ಜ್ಜಿತವಪ್ಪ ಮಹಾಗ್ರಹಾರ

೨೦. ವ। ತ್ಯಂತಮನೋಹರಂ ನೆಗಳ್ದ ಮುತ್ತಗೆ ವಿಶ್ರುತಯಜ್ಞ
ವೇದವೇ। ದಾಂತ ಪುರಾಣತತ್ಪರಮಹಾದ್ವಿಜರಿಂ ಕರವೊಲ್ದು ತೋಱುಗು
॥ ೧೫ ॥ ಆಮಹಾಗ್ರಹಾರದೊಳು ॥

೨೧. ಅನುಪಮಸಚ್ಚರಿತ್ರನಭಿಮಾನಧನಂ ಜಗದೇಕಬಂಧುಸ।
ಜ್ಜನಸುರಭೂಜನಾತ್ಮಕುಳಪಂಕಜಪಂಕಜಮಿತ್ರಮಿತ್ರನೆಂದು ತ।
ನ್ನನೆ ಧರೆ ಬಣ್ಣಿಸಲ್ಗುಣ

೨೨. ಗಣಾಭರಣಂ ವಿಭು ಕೈಹಿಸೆಟ್ಟಿ ನೆ। ಟ್ಟನೆ ಸಿತಕೀರ್ತ್ತಿಯಿಂ
ತಳೆದನೀಶದಿನೇಶಶಶಾಂಕರುಳ್ಳಿನಂ ॥ ೧೬ ॥ ಆವಿಭುವಿನ ಸತಿ ಗುಣ
ವತಿ। ದೇವದ್ವಿಜಪೂಜಾ........ತತ್ಪರೆ ಜ

೨೩. ಗತೀ। ಪಾವನೆ ವೈಶ್ಯಕುಳೋದ್ಭವೆ। ಭೂವಿಶ್ರುತೆ ಕಾಮಿ
ಯಾವೆ ಪೆಂಪಂ ತಳೆದಳು[ಳ್] ॥ ೧೭ ॥ ಅವರಿರ್ಬ್ಬರಿಂ ತನುಜಾತ।
ರ್ಬ್ಬರವನನುತಚೌಣ್ಡಿಸೆಟ್ಟಿ ನಾಚಣ್ಣಂ ಮಾ। ಧವಸೆಟ್ಟಿಯೆಂ

೨೪. ಬ ಮೂವರು। ವವಿರತನುತದಾನರಧಿಕಮಾನನಿಧಾ
ನರು ॥ ೧೮ ॥ ವಸುಮತಿಯೊಳು ನೆಗಳ್ದ ಚೌ। ಡಿಸೆಟ್ಟಿಯಂಗನೆ ವಿಶದ್ಧ
ಗುಣವತಿ ಧರೆ ಬ। ಣ್ಣಿಸೆ ಚೌ

೨೫. ಡಿಯಕ್ಕನನುಪಮೆ। ಪೆಸರ್ವೆತ್ತಳು ನಿಜಪತಿಬ್ರತಾಗುಣ
ದಿಂದಂ ॥ ೧೯ ॥ ಅನವದ್ಯತ್ತರ್ದ್ದಂಪತಿ। ತನೂಭವರ್ಕೈಹಿಸೆಟ್ಟಿಯುಂ
ನಿಖಿಳಜಗ। ಜ್ಜನಮಾನ್ಯ ಮಲ್ಲಿಸೆಟ್ಟಿಯು। ವನು

೨೬. ಪಮಮತಿ ಲಖ್ಖಿಸೆಟ್ಟಿಯುಂ ಪೆಸರ್ವೆತ್ತರು ॥ ೨೦ ॥ ಸಕಳಾ

ಶಾತಟದೊಳು [ಳ್] ನಿವಿಚ್ಛ್ರುತವುದಂಚತ್ಕೀರ್ತಿಯಂ ಶಿಷ್ಟವಿ ।
ಪ್ರಕದಂಬಂಗಳನೊಲ್ದು ರಕ್ಷಿಸುತವು

೨೭. ದ್ಯದ್ದೇವತಾಗೇಹಜಾ । ಳಕವುಂ ಮಾಡಿಸುತಂ ಮಹೀಭು
ವನವೆಲ್ಲಂ ಬಣ್ಣಿಸಲು [ಲ್] ಮಲ್ಲಿಸೆ। ಟ್ಟ ಕರಂ ರಂಜಿಸುವಂ ನಿಜಾ
ನ್ವಯಪಯೋಧಿಪ್ರೋಲ್ಲಸಚ್ಚಂದ್ರಮಂ ॥ ೨೧ ॥ ಕ್ಷೀರಸವು

೨೮. ದ್ರದೊಳು ಸೊಗಯಿಪಚ್ಯುತನಂತಿರೆ ಲೋಕಸಂಸ್ತುತೋ ।
ದಾರಮಹಾಗ್ರಹಾರವೆನೆ ರಂಜಿಪ ಮುತ್ತಗೆಯೊಳು [ಳ್] ವಿಶಿಷ್ಟ ವಿ ।
ದ್ಯಾರಮಣೀಯನಂಬುರುಹನಾಭಪ

೨೯. ದಾಂಬುಜಭೃಂಗನೊಪ್ಪುವಂ । ಚಾರುಚರಿತ್ರಪಾತ್ರನು
ಪಶಾಂತಬುಧೋತ್ತಮನುತ್ತಮಾನ್ವಯಂ ॥ ೨೨ ॥ ತದ್ವಲ್ಲಭೆ ಮಾದೇವಿ
ಜ । ಗದ್ವಂದಿತೆಯೆನಿಸಿ ನೆಗಲ್ದಳವರಿರ್ವ್ವರ್ಗ್ಗಂ । ವಿದ್ವದ್ವ

೩೦. ರನುದಿಯಿಸಿದಂ । ಸದ್ವಿಶ್ರುತ ಶಂಕರಾರ್ಯ್ಯನತುಳಾ
ದಾರ್ಯ್ಯಂ ॥ ೨೩ ॥ ಉಪಶಾನ್ತಪ್ರಿಯನಂದನಂ ನರಹರಿಶ್ರೀಪಾದ
ಪಂಕೇಜಯು । ಗ್ಮಪರಾ

೩೧. ಗಬ್ರಜಕೇಳಿಲೋಳಮಧುಪಂ ನೀಹಾರಹಾರಾಮರ ।
ದ್ವಿಪದುಗ್ಧಾರ್ಣ್ಣವಪೂರ್ಣ್ಣಚಂದ್ರನಿಭಕೀರ್ತ್ತಿಶ್ರೀವಧೂನಾಥನಾ । ರ್ತ್ತ
ಪರಿತ್ರಾಣಪರಾಯಣಂ ಸೊಗಯಿಪ ಶ್ರೀ

೩೨. ಶಂಕರಾರ್ಯ್ಯೋತ್ತಮಂ ॥ ೨೪ ॥ ಮಿತ್ರಪರಿಸೇವಿತಂ ವರ ।
ಗೋತ್ರಾಗ್ರಣಿ ವಿಬುಧನಿಳಯನಾಶ್ರಿತಸುಮನೋ । ಧಾತ್ರೀರುಹನೆ
ಣೆಯೆನಿಪಂ । ಸುತ್ರಾಮನಗಕ್ಕೆ ಶಂ

೩೩. ಕರಾರ್ಯ್ಯಂ ಧರೆಯೊಳು [ಳ್] ॥ ೨೫ ॥ ಬಗೆ ಸಾಹಿತ್ಯ
ರಸಪ್ರಪೂರ್ಣ್ಣವಿಪುಳಶ್ರೋತ್ರಂ ಶ್ರುತಂ ವಾಗ್ವಧೂ । ಟಗೆ ಕೈಗಂನಡಿ
ಸೂಕ್ತಿಸೂನೃತಸುಧಾವಾರಾಶಿ ಮು

೩೪. ಕ್ತಾಳಿ ನಾ । ಲಗೆ ಸಾರಸ್ವತಪೀಠವಾಪ್ಪೂರ್ವ ರವಿಪ್ರಬ್ರಾತ
ವಿದ್ವಜ್ಜನಾ । ಳಿಗೆ ಕಲ್ಪದ್ರುಮನೆಂದು ಧಾತ್ರಿ ಪೊಗಳ್ಗಂ ಶ್ರೀಶಂಕರ
ಸ್ವಾಮಿಯಂ ॥ ೨೬ ॥

೩೫. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ । ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ।

ಮಹಾರಾಜಾಧಿರಾಜಂ । ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ । ವಿಷ್ಣು ವಂಶೋದ್ಭವಂ। ಯಾದವಕುಳಕಮಳಿನೀ

೩೬. ವಿಕಾಸಭಾಸ್ಕರನಹಿತರಾಯಉರಃಸೆಲ್ಲಂ। ಮಾಳವಮಲ್ಲಂ। ಗೂರ್ಜ್ಜರವಾರಣಾಂಕುಶಂ। ಅರಿರಾಯಜಗಝಂಪಂ । ರಾಯನಾರಾಯಣಂ । ಪ್ರತಾ

೩೭. ಪಚಕ್ರವರ್ತ್ತಿ ಭಿಲ್ಲಮರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ। ತೆನೆವಲಗೆಯ ನೆಲೆವೀಡಿ

೩೮. ನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಾಹ

೩೯. ತ್ತರನಿಯೋಗಾಧಿಪತಿ ಪಟ್ಟಸಾಹಣಾಧಿಪತಿ ಸಕಳಲ...ಪತಿ ಪೋಡೆಯರಾಯಂ ಪೇಯಿಯಸಾಹಣಿಯರುಂ ಸಮಸ್ತಪ್ರಶಸ್ತಿಸ

೪೦ ಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ಮಂಡಳೀಕಸಾಹಣಿಬ್ರಹ್ಮರಾಕ್ಷಸನತಿ ವಿಶ[ಷ] ಮಹಯಾರೂಢಪ್ರೌಢರೇಖಾರೇವಂತಂ ಪರಬಳಕೃತಾಂ

೪೧. ತಂ ಕರಹತ್ಥಮಲ್ಲಂ ಮಲ್ಲಿಯಸಾಹಣಿಯರುಂ ಶ್ರೀಲಕ್ಷ್ಮೀನರಸಿಂಹ ದೇವರ ದಿಬ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಪ್ಪ ಶ್ರೀಶಂಕರಸ್ವಾಮಿಗಳು ಪೇಳ್ದ ಧರ್ಮ್ಮೋಪದೇಶ

೪೨. ದಿಂ ಶ್ರೀಮತು ಭಿಲ್ಲಮದೇವರಸರ್ಗ್ಗೆ ಬಿಂನಪಂಗೆಯ್ಯಲವರೀರ್ವ್ವರ ಬಿಂನಪದಿಂ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣಪ್ರತಾಪ

೪೩. ಚಕ್ರವರ್ತ್ತಿ ಭಿಲ್ಲಮದೇವವರ್ಷದ ೩ ನೆಯ ಸೌಮ್ಯಸಂವತ್ಸರದ ಪುಷ್ಯಬಹುಳ ಪಾಡಿವ ಸೋಮವಾರದಂದು ಉತ್ತರಾಯಣಸಂಕ್ರಾನ್ತಿಯ ಪರ್ವ್ವನಿಮಿತ್ತ

೪೪. ಮೂವತ್ತಱ ಮೂಡಲ ಬಾಡಂ ಶ್ರೀಮತು ಸರ್ವ್ವನಮಸ್ಯದಗ್ರಹಾರಂ ಮುತ್ತಗೆಯೊಳು ಶ್ರೀಮನ್ಮಹಾವಡ್ಡಬ್ಯವಹಾರಿ ಚಾಡಿಸೆಟ್ಟಿಯರು ಪ್ರತಿಷ್ಠೆಮಾ

೪೫. ಡಿಸಿದ ಶ್ರೀಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವರ್ಗ್ಗೆ ಶ್ರೀಮತುಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಭಿಲ್ಲಮದೇವರಸರು ಮುತ್ತಗೆಮೂವತ್ತಱ ಬಳಿಯ ಬಾಡಂ ಬಿವ ಪುರಮಂ ತ್ರಿಭೋಗಾಭ್ಯಂತರವಾಗಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ.

———:o:———

Inscription. No. 17

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೧. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ। ತ್ರೈಲೋಕ್ಯನಗರಾರಂ

೨. ಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥೧॥ ಜಂಬೂದ್ವೀಪದ ಮಧ್ಯದಲ್ಲಿ ನೆಲಸಿಕ್ಕ್ರ್ಣಂ

೩. ಮಂಡೆಯೊಂದಂದದಿ। ಪೊಂಬೆಟ್ಟಂ ಭರತೋರ್ವ್ವಿದಕ್ಷಿಣ ದೊಳಂ ತದ್ದೇಶದೊಳ್ಕುಂತಳಂ ॥

೪. ಶುಂಭತ್ಕುಂತಳದಲ್ಲಿ ಶೋಭಿಸುವುದಂತಾತರ್ದ್ದವಾಡಿ ಪ್ರದೇ। ಶಂ ಬಂಣಿರ್ಪ್ಪಡತರ್ಕ್ಯ

೫. ಮಾವಿಶಯದಾ... ಕಂಪಣಂ ರಂಜಿಕುಂ ॥೨॥ ಮೂವತ್ತಾಱುಂ ಬಾಡಂ। ಭೂ

೬. ವನಿತಾವದನಮುಕುರವಾ ಕಂಪಣದೊಳು ॥ ದೇವೇಂದ್ರ ಪುರಮನಿಳಿಪುದು। ಭಾವಿಸೆ

೭. [ಕಿ]ಱುಯಿಂಡಿಯುದಱ ಮಹಿಮೋಂನತಿ ತಾಂ ॥೩॥ ಹರನಂ ಭಗೀರತಂ ಬಿ। ತ್ತರದಿಂ ಮೆಚ್ಚಿಸಿ ಬಳಿ

೮. ....ಸಗರಂ ತಮಗಾ। ಸುರನದಿಯಂ ತಪ್ಪಂ....ಱುಯಿಂಡಿಗೆ ಬಂದುದೊಂದು ಕಡಲತಿ ಮು

೯. [ದ]ದಿಂ ॥೪॥ ಆಕಂಪಣದ......ಗುಣೋಂನತಿಯ ದಿಬ್ಯ ರಿಶಿ ಬಂದಂ ಮ। ತ್ತಾಕಡಲೆ

೧೦. ...ಯ ಹಳ್ಳಮುದಾ ಕರ್ಕಟಕಾಂಕಮಂಡಿಯೆಂಬ ನಿಧಾನಂ ॥೫॥ ....ಪಾಸನಾಗ್ನಿಹೋತ್ರಿಗ। ಳಾ

೧೧. [ಪ] ದ ದೊಳು ನೀರ ಘಟ್ಟೆಯುಂ ತಳದೊಳು ತ। ಪ್ಪಾರ್ಪತಿಹಿತೆಯುಸ್ಸರ್ತಿಯು। ಶ್ಯಾರ್ಪಾನುಗ್ರ

೧೨. [ಹಸ] ವುರ್ತ್ಥರಲ್ಲಿಯ ಪಾರ್ಬ್ಬರು ॥೬॥ ವೇದಂ ಶಾಸ್ತ್ರಂ ತರ್ಕ್ಕಂ। ವೇದಾಂತಂ ಸ್ಮೃತಿಪುರಾಣ

೧೩. ಕಾವ್ಯಾಗಮುದೊಂ ॥ ದೋದಿಂದಿರುಳುಂ ಪಗಲುಂ। ಬಾದೇನೊಪ್ಪುವುದು ನೋಟ

೧೪. ಕಿಱಿಯಿಂಡಿ ದಿಟಂ ॥೭॥ ಹರಿಗ್ರಿಹದಿಂ ಹರಗೃಹದಿಂ। ಸುರಗೃಹದಿಂದರುಹ

೧೫. ಗೃಹದೆ ಬೌದ್ಧಾಲಯುದಿಂ। ಗೊರವರ ಸವಣರ ಬೌದ್ಧರ। ನೆರವಿಗಳಿಂದಿಂಡಿನಾ

೧೬. ಡೆ ಸೊಗಯಿಸಿ ತೋರ್ಕುಂ ॥೮॥ ಎಳೆ ಮಾವಿಂ ಗಿಳಿಯಿಂ ಲತಾಪ್ರತತಿಯಿಂ ಭ್ರಿಂಗಾ

೧೭. ಳಿಯಿಂ ಪೂತಪೂ! ಗೊಳದಿಂ ಶಾಳಿವನಾಳಿಯಿಂ ಶಿವಗ್ರಿಹಬ್ರಾತಂಗಳಿಂ ಮತ್ತ

೧೮. ಕೋ ॥ ಕಿಳದಿಂ ಶೋಭಿಸುವಿಕ್ಷುವಾಟತತಿಯಿಂ ಪೂಗೀವನಶ್ರೇಣಿಯಿಂ। ದಿಳಿಗೋಪ

೧೯. ...ದ ಭಂಗಿಯಿಂ ಸೊಗಯಿಕುಂ ಚಿಕ್ಕಂಡಿಯೀಧಾತ್ರಿಯೊಳು ॥ ೯ ॥ ಆವೂರೊಡೆ

೨೦. ಯರೊಳು ಶ್ರೀವತ್ಸಕುಲಾಬ್ಜದಿನಪರೆನಿಸುವರವರಾ ॥ ಮೂವರುಮುವರಾರೆಂದಡೆ।

೨೧. ಸೋವರಸಂ ಕೇಶರಾಜವಿಭು ಬಂಮರಸಂ ॥ ೧೦ ॥ ಅವರನ್ವಯುಮಂ ಪೇಳ್ವಡೆ। ಭುವನಸ್ತು

೨೨. ತನೆನಿಪನಾತನೊಳ್ಪೇರಿಗೆ ಸಂ। ಭವಿಸಿದರಿವರೆಂದಡೆ। ಕವಿಗಮಕಿಗಳಳವೆ ಪೊಗಳಲುಂ

೨೩. ಬಂಣಿಸಲುಂ ॥ ೧೧ ॥ ವಿನಯಾಂಭೋನಿಧಿ ಬೊಪ್ಪದೇವವಿಭುಗಂ ಲಖ್ಖೌವ್ವೆಗಂ ಪುಟ್ಟಿದಂ। ಮ

೨೪. ನುಮಾರ್ಗ್ಗಂ ಗುಣಿಯಪ್ಪ ಬಂಮರಸನಾ.....ಸಿವ್ವೆಗಂ

ವಿಪ್ರವಂ। ಶನಿಧಾನಂ ಗು

೨೫. ಣಿಯಪ್ಪ ಕಾಳಿಮರಸಂಗಂ ಪುಟ್ಟಿದಂ ಕೇಶವಂ। ವನಜ
ಪ್ರೋದ್ಭವವಂಶಭೂಶಣ

೨೬. ನಗಣ್ಯೌದಾರ್ಯಕಲ್ಪದ್ರುಮಂ ॥೧೨॥ ಶ್ರೀಮಾದಿರಾಜ
ವಿಭುಗಂ। ಶ್ರೀಮಾನಿನಿ ಜ

೨೭. ಕ್ಕಣಬ್ಬೆಯುವರಿರ್ಬ್ಬರ್ಗ್ಗಂ॥ ಸೋಮಯ್ಯಂ ಪೋಮಯ್ಯಂ।
ಪ್ರೇಮದಿನೊಗೆದರ್ಪ್ಪರಾರ್ತ್ಥಪಾ

೨೮. ವನಚರಿತರು ॥೧೩॥ ಕೊಳದೊಳು ಜಳರುಹದಂತಿರೆ।
ಜಳನಿಧಿಯೊಳು ಕೃಷ್ಣನಂತೆ ಮಧ್ಯಸ್ಥಜ

೨೯. ನ। ಕ್ಕಳಿಕದ ತಿಳಿಕದ ತೆಱದಿಂ। ಕುಳದೀಪಂ ನಾಬಿರಾಜ
ನಿಂಡಿಯೊಳಿರ್ಪ್ಪಂ॥೧೪॥ ಅಱುವತ್ತೆಂಟುಂ ತೀ

೩೦. ರ್ತ್ಥದೆ। ಕಿಱಿಯಿಂಡಿಯು ತಾವು ಲೇಸೆನುತ್ತೊಲವಿಂದಾ॥
ಪೆಱೆಯಂ ಸೂಡಿದ ದೇವಂ। ಕಱೆಕಂಠಂ ನೆ

೩೧. ಲಸಿ ಬಂದಿನಾಥಂ ನಿಂದಂ॥೧೫॥ ಆಚಂದ್ರಚೂಡದೇವಂ।
ಗಾಚಾರ್ಯ್ಯರ್ಂ ದಿಬ್ಯಮುಂ ಮುನಿಂದ್ರಾ

೩೨. ಭರಣಂ ॥ ಶ್ರೀಚಂದ್ರಾಭರಣಬ್ರತಿ । ಯಾಚಕಕಲ್ಪ
ದ್ರುಮಂ ಶಿವಾಗಮತಜ್ಞಂ॥೧೬॥ ಆಕಿರಿಯಿ

೩೩. ಣ್ಣೆಯಲ್ಲಿ॥ ದೋಡರ ದಾಸನ ಕುಲದೊಳು। ನೋಡಿರೆ
ಸೋಮಯ್ಯನೊಗೆದನಾತನ ಸತಿ ತಾಂ॥ ನೋಡ ಪ

೩೪. ತಿಬ್ರತೆ ಸದ್ಗುಣಿ। ರೂಡಿಯು ಹೊಲ್ಲಾಪ್ವೆಯೆಂಬಳಬಳಾ
ರತ್ನಂ॥೧೭॥ ಅವರಿರ್ಬ್ಬರ್ಗ್ಗೊಗೆದಂ ತಾಂ।

೩೫. ಭುವನಸ್ತುತನೆನಿಸಿ ನೆಗಳ್ದ ಚಿಲ್ಲಾಳಂ ಸಂ॥ ಭವಿಸಿದ ವೊಲು
ಚೀಲಯ್ಯಂ। ಕವಿಜನಸಂಸ್ತು

೩೬. ತ್ಯನೆನಿಪ ಪೋಲಂ ಕೇತಂ॥೧೮॥ ನರಪಾಳಾಗ್ರಣಿ ಜೈತ್ರ
ಪಾಳನೃಪನುಂ ಶ್ರೀಲಕ್ಷ್ಮಿದೇ

೩೭. ವಾಂಕನುಂ। ಧುರಧೀರಂ ನೆರೆಯೋಡೆಗಂಡನೆನಿಪೀ ಶ್ರೀ
ಚಂಡಭೂಪಾಳನುಂ॥ ಪರಿವಾರಂ

೩೮. ಕಲಿ ಸಾಹಣಾಧಿಪತಿ ತಾಂ ಶ್ರೀಸಂಗನುಂ ತೊಂಗನುಂ। ಪುರುಶಮೂರ್ರ್ವರುವೆಂಬ ವೊ

೩೯. ಲ್ನಿಗಳ್ದರಂತಾಮೂವರುಂ ಮೂಲಿಗರು ॥೧೯॥ ಸ್ಥಾನಂ ಮಾನ್ಯಂ ಪಿಟ್ಟಂ। ಭೂನುತರಪ್ಪಜು

೪೦. ವತೊಕ್ಕಲುಂ ಬಂಮರಸಂ। ಮಾನನಿಧಿ ಕೇಶಿರಾಜಂ। ಜೈನಾಗಮವಾರ್ಧಿ ಸೋಮನೆನಿಸುವ

೪೧. ಸೋಮಂ ॥೨೦॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಯಾದವನಾರಾಯಣ ಜೈತಪಾಳದೇವ

೪೨. ರು ದೇವಗಿರಿಯ ನೆಲುವೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಸಕವ

೪೩. ರುಶದ ೧೧೯೯ ನೆಯ ನಳಸಂವತ್ಸರದ ಪುಶ್ಯಶುದ್ಧ ಪಂಚಮಿ ಬುಧವಾರ ಸಂಕ್ರಮ

೪೪. ಣದಂದು ॥ ಇನಿಬರ ಕೈಯೊಳು ಧಾರೆಯ। ನನುನಯದಿಂ ಪಡದು ಬಳಿಕೆ ದೋಡರ

೪೫. ಚೀಲಂ ॥ ಮುನಿಚಂದ್ರಾಭರಣಬ್ರತಿ। ಗನುನಯದಿಂ ಕಾಲಕರ್ಚ್ಚಿ ಧಾರೆಯನಿತ್ತಂ ॥೨೧॥ ಹಂನೆರಡು ಕೈಯ ಮ

೪೬. ನೆಯುಂ ಹಂನಿಮ್ಮತ್ತಸ್ಪರ್ಸಭೂಮಿ ಯ ಪ್ಪಾ ಕೆಯ್ಯಂ ॥ ತಂನೊಲವಿಂ ಬಂದೇಶಂ। ಗುಂನತಮತಿ ದೋಡಚೀ

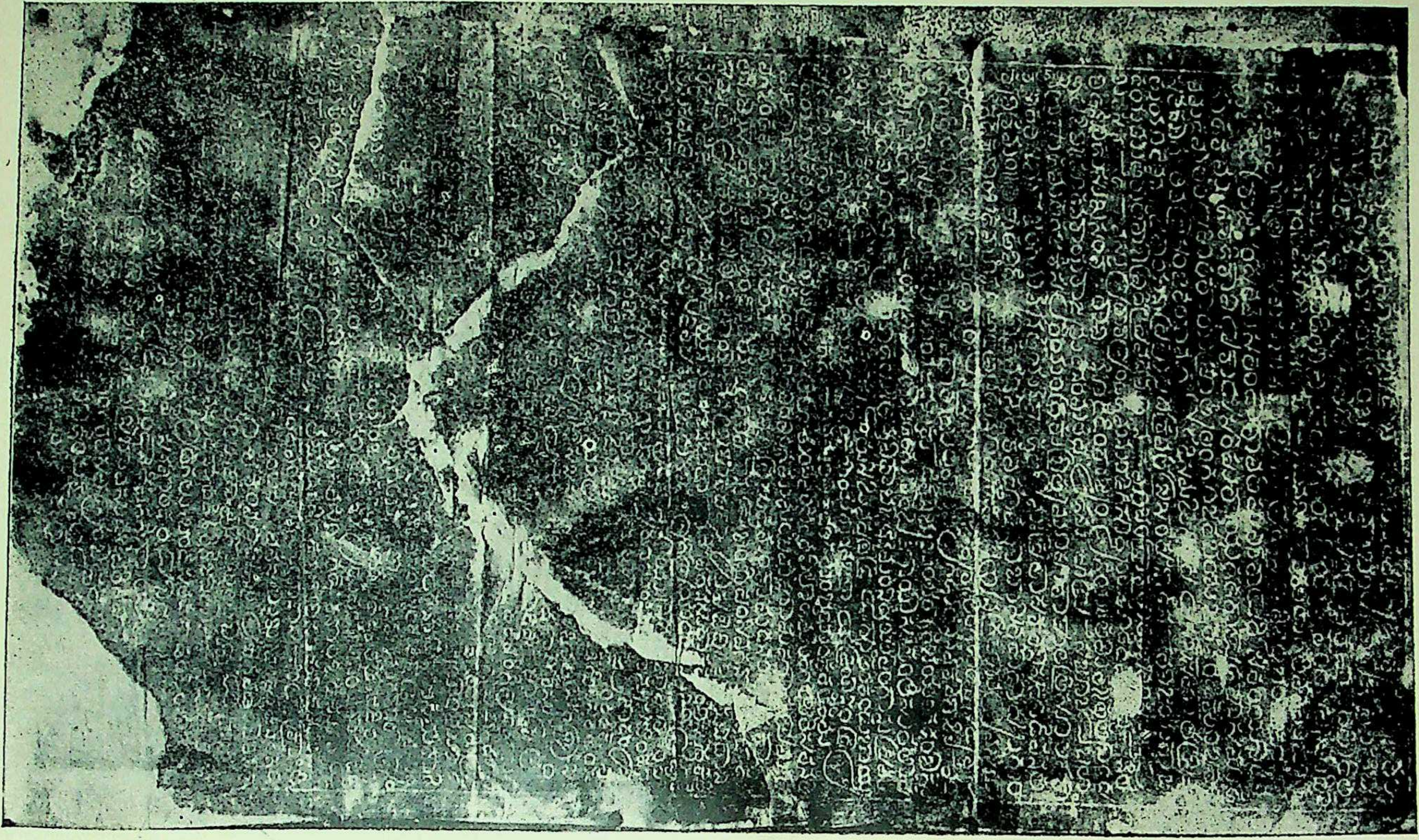
೪೭. ಲ ಧಾರೆಯನಿತ್ತಂ ॥ ೨೨॥... ಲಾಳಿಕೆ ಮನೆಯಂ...... ಮೂಲಿಗರುಂ ಪ್ರಭುಗಳೆಂಟು ಹಿಟ್ಟುಂ ಮಾನ್ಯಂ ॥ ಕೇಳಿರೆ ಸ

೪೮. ರ್ಬ್ಬನಮಶ್ಯವ। ಪಾಳಿಪೆವಾವೆಂದು ಧಾರೆಯಿತ್ತರ್ಮುದದಿಂ ॥ ೨೩ ॥ ಕೇತೋಜಂ ಬಂಮೋಜಂ। ನೂತನ

೪೯. ಮನುವಿಶ್ವಕಂರ್ಮ್ಮರೆಂಬರ್ಕ್ಕಡದ । ಖ್ಯಾತಂ ಬೆಡಗಿನ ಸೋಮಂ ಸಾತಿಸಯೋಕ್ತಿ

೫೦. ಯೊಳೆ ಪೇಳ್ದನೆನೆಮೆಚ್ಚದರಾರು ॥೨೪॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹ

೫೧. ರೇತಿ ವಸುಂಧರಾ । ಶಷ್ಟಿರ್ವ್ವರುಶಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾ



Inscription No. 18

ಯಾಂ ಜಾಯ

೫೨. ತೆ ಕ್ರಿವಿ ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ॥ ಈಕತ್ತಿಗೆಯಂ ಕೊಂಡಿಂ। ಶೀಕವಿ ಲೆಯ ಕೊಂದು

೫೩. ನೆತ್ತರಂ ಬೆಗಸಿಲೆಯಿಂ। ದಾಕಂಠೋಷ್ಟಂ ಕುಡಿದವ। ನೀಕಯ್ಗರುವಣಮ

೫೪. ನಳಿವ ಮಾಡಿದ ಮನುಜಂ ॥ ೨೬ ॥

———:o:———

Inscription No. 18.

Kokaṭanūru Chandrēśvara Temple Inscription.

೧. ನಮಃ ಶ್ಚಂ [ಸ್ತುಂ] ಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರ ವೆ । ತ್ರೈಳೋಕ್ಯನಗರಾರಂ

೨. ಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೆ ॥ ಸ್ಥಿರವಾಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬ

೩. ರವತಿ ಮುದದಿಂ ಶಾ [ಸನಂ] ಸುಪ್ರತಿಷ್ಠೋ । ತ್ಕರು ಸಂ ಗ್ರಾಮಕ್ಕಉ [ಕ್ಕ] ದಿತೋದಿತ

೪. ಕರ ಚೆಲ್ವಿಂ ಧರ್ಮ್ಮವಂ ಮಾಡಿ ಲೋಕೋ। ತ್ತರದಿಂ ಸತ್ಕೀರ್ [ತ್ಕೀರ್ತಿ] ಯಂ ಪೆಂಪೆಸೆವಿನ ಮಹಿ

೫. ಮಾಳಂಬನಂ ತೀವೆ ನೋಡೀ । ಧರೆಗಂ ಸ್ರೀ [ಶ್ರೀ] ಭಾವ ಸಿದ್ಧಂ ಕುಡುಗತಿ ವರವಂ ಕೂತ್ತುರ್

೬. ರಕ್ಷಿಕ್ಕೆ ನಮ್ಮಂ ॥ ೨ ॥ ಸ್ವಸ್ತಿ । ಸಮಸ್ತ ಭುವನಾಸ್ರ [ಶ್ರ] ಯಂ ಸ್ರೀ [ಶ್ರೀ] ಪ್ರಿ [ಪೃ] ಥ್ವೀವಲ್ಲಭಂ ಮಹಾ

೭. ರಾಜಾಧಿರಾಜಪರಮೇಸ್ವ [ಶ್ವ] ರಂ ದ್ವಾರಾವತೀಪುರವರಾ ಧೀಶ್ವ [ಶ್ವ] ರಂ ಯಾದವ

೮. ಕುಳಕಮಳಕಳಿಕಾವಿಕಾಸ ರಿಪುರಾಯಗಳಗಾಳಪಾಸ ಮಾಳ

೯. ವಮುದಮಲ್ಲಂ ಅಹಿತರಾಯಹ್ರಿತ್ಸೆಲ್ಲಂ ಗೂರ್ಜ್ಜರ ಭಯಜ್ವರಂ ವೈರಿದಿಕ್ಕುಂಜರಂ

೧೦. ಸ[ಶ]ರಣಾಗತವಜ್ರಪಂಜರಂ ನಾಮಾದಿಸಮಸ್ತಪ್ರಸ[ಶ]ಸ್ತಿಸಹಿತಂ ಸ್ರೀ[ಶ್ರೀ]ಮ

೧೧. ತು ಯಾದವನಾರಾಯಣ ಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಸ್ರೀ[ಶ್ರೀ] ಸಿಂಘಣದೇವರ ವಿಜಯರಾಜ್ಯೋ

೧೨. ದಯಮು ತ್ತರೋತ್ತರಾಭಿವ್ರಿ[ವೃ]ದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತ

೧೩. ಮಿ:ರೆ। ಸಕಳವಸುಧಾಮಂಡಳಮನುಂಡಿಗೆ ಸಾಧ್ಯಂ ಮಾಡಿ ದೇವಗಿರಿನೆಲೆ

೧೪. ವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯುತ್ತಮಿರೆ॥ ತತ್ಪಾದಪ

೧೫. ದ್ಮೋಪಜೀವಿ॥ ಮಾಳವರಾಯರಾಜ್ಯಮಥನಂ ಮಲೆವಾಳ ಮಹೀಸಜೂಬಬಲ್ಲಾ

೧೬. ಳನ್ರಿ[ನೃ]ಪಾಳಮತ್ತಗಜಕೇಸರಿಯಂಧ್ರಕುಭ್ರಿ[ಭೃ]ತ್ಸಮೂಹಕಾಪಾಲತ್ರಿಸೂ[ಶೂ]ಲ ಕೊಂ

೧೭. ಕಣಧರೆಸಭುಜಂಗಮುವೈನತೇಯ ನೇಪಾಳತಮಃಪ್ರತಾಪಕರನೀಸಹದೇವನತ

೧೮. ಕ್ಕ್ರವಿಕ್ರಮಂ ॥೩॥ ಪೊಡವಿಗೆ ತೊಡವೆನಿಸಿದ ಕರ। ಹಡನಾಚ್ಛಾಸಿರದೊಳೊಪ್ಪುಗುಂ

೧೯. ನೆಗಳ್ದ ಕಣಂ। ಬಡೆಮೂನೂಱಱೊಳು ನೋ। ರ್ಪ್ಪಡೆ ಕೊಗ್ಗಟನಗ್ರಹಾರವೆಸೆಗುಂ

೨೦. ಧರೆಯೊಳು ॥೪॥ ಸ್ರೀ[ಶ್ರೀ]ಚಂದಿನಾಥನ ಶ್ರೀಪಾದ ಸಂಮ್ಯಕ॥ ತಿಂಗಳು ಥಕ್ಕ ಸದ್ಭಕ್ತಿಸಂ

೨೧. ಗದ ಗೋಷ್ಟಿಯೊಳಿರ್ದ್ದ ನೋಡಿರೆ। ಲಿಂಗವಧಾರು ಮತ್ತೆರಡು ತಿಂಗಳು ತನ್ನನವೇಕಭಾವದಿಂ।

೨೨. ದಂಗವಿಸುತ್ತವಿರ್ದ್ದಪುದು ನಿನ್ನ ಜಟಾಮುಕುಟಕ್ಕೆ ನಿಚ್ಚಲುಂ। ಭಂಗಭಯಂಗಳಂ ಬಿಸು

೨೩. ಟು ಮೂಱನೆ ತಿಂಗಳೆ ಭಾಯ್ಯ ಭಾಗೆಯಿಂ ಡಂಗುರ

ಹೊಯಿಸುತಂ........ಸುರಲೋಕ

೨೪. ವಮುತ್ತಿದ ಮೂಱು ಕಣ್ಗಳಲು ॥ ೫ ॥ ಅಷ್ಟವಿಧಾರ್ಚನೆ
ನೇಮಂ । ನಿಷ್ಟೆಯ ಲಿಂಗಾನುಪ್ರೇಮ

೨೫. ಭಯಭಕ್ತಿಚಲಂ । ಸ್ರಿ [ಸೃ] ಷ್ಟಿಗತಿ ಹೊಸತು ಸಿವಪಥ ।
ದ್ರಿ [ದೃ] ಷ್ಟಾಂತಂ ಕಂಡು ಭಾಯ್ಯ

೨೬. ಲಿಂಗನುಗೊಂಡಂ ॥ ೬ ॥ ಕರವಣುಮಾತ್ರದಿಂ ಕಿಱಿಯ:
ರುಂ ರಜತಾದ್ರಿಯಿನಿಂದ್ರ

೨೭. ಸ್ವೇದದಿಂ । ಹಿರಿಯರುವಂಗಜಾಕ್ರಿ [ಕೃ] ತಿಗಳುಳ್ಳವರುಂ
ನಿಕಟಾಂಗರುಂ ಭಯಂ । ಕರತರರುಂ

೨೮. ದಯಾಪರರುಂ ಯಿಂ [ಇಂ] ದ್ರಿಯನಿಗ್ರಹಸೀಲರುಂ
ನಿರಂ । ತರರತಿಲೋಳರುಂ ಹಲಬರೀಸ್ವ [ಶ್ವ] ರನಲ್ಲಿ

೨೯. ಮಹಾಗಣೇಸ್ವ [ಶ್ವ] ರರು ॥ ೭ ॥ ಸ್ಥಾವರಜಂಗಮಂ ದ್ವಿ
ವಿಧಲಿಂಗಮುಮೆಂಬ ಮಹಾಮಹಾರ್ತ್ಥಮೆ । ಲ್ಲಾ

೩೦. ವಗಜಾಂಡಕೋಟಿಗಳು ತಂಮವಳೋಕನಮಾತ್ರ
ಪುಟ್ಟಕುಂ । ಕಾಮದನಂ......ಕಾ

೩೧. ಲನುಮಿಸಾರ್ದ್ಧದಿ ಭಕ್ಷಿಪುದೆಂದೊಡೆಯ ಹೇ । ಳಾವನು
ಬಂಣಿಪಂ ಸಿವಗಣ........ದೊಂದು

೩೨. ಸಮಗ್ರಸ [ಶ] ಕ್ತಿಯಂ ॥ ೮ ॥ ಸ್ರೀ [ಶ್ರೀ] ಭಾಯಿದೇ
ವನ ಸ್ರೀ [ಶ್ರೀ] ಪಾದಪದ್ಮೋಪಜೀವಿ ॥ ವಿ [ನಯ] ನಿಧಾನ

೩೩. ನೆಂದು ಉದಿತೋದಿತನಪ್ಪ ಸಿ [ಶಿ] ವೈಯ್ಯನೆಂದು ಸ । ಜ್ಜನ
ಜನವಾರ್ದ್ಧಿವರ್ದ್ಧನಸುಧಾಕರಂ ವಿಸು [ಶು] ದ್ಧಕೀರ್ತ್ತಿ

೩೪. ವೆ । ತ್ತನುಪಮವಿಪ್ರರಾಜಕುಲದೀಪಕನೆಂದು ಸುಮಾರ್ಗ್ಗಿ
ಯೆಂದು ಮೇ । ದಿನಿ ಪದ

೩೫. ಪಿಂದೆ ಬಂಣ್ಣಿಪುದು ಪಾರ್ಬ್ಬರ ಬಲ್ಲಹ ಮಲ್ಲಿದೇವನಂ
॥ ೯ ॥ ಅಂತಾನ್ವಯ ॥ ಸಿಂಗನ ಚಾಮರಂ ಹ

೩೬. ಡಪಚ್ಛತ್ರತರಂಗ ಸೋಖಾಸನಂ ಮಹಾಭಾಗವಧೂಜನಂ
........ಮ್ಯಸಚಿಂಹ್ನಾ

೩೭. ....ದಿಸಿದ್ಧವಿಂಬಾಗಿವೆ ತಾಳ್ದಿದಂ ವಿಭುಗಣಾಗ್ರಣಿ ಪಾರ್ಬ್ಬರ ಬಲ್ಲಹಂ......ದೊಳಂ ... ...

೩೮. ಲೇನೆಣೆಯೆ ಕೊಗ್ಗಟನೂರ್ವ್ವಿಭು ಬಸವಿದೇವನೊಳು ॥೧೦॥ ....ಣೆಂದಡೆ ಕಾ ... ...

೩೯. ಬಂದೇರದೆಂ........ಸೋಭಿವಾಂಚ್ಛಿತಾರ್ತ್ಥಮನೀವಂ....... ಡಿಙೀವೀಸ್ವ [ಶ್ವ] ರತೆಯು

೪೦. ಸಾಂವ್ಯತೆಗೆಸ...ಪ್ರಭುಬಸವರಸಂ ॥೧೧॥ ಸಮಸ್ತ ಪ್ರ [ಶಸ್ತಿ] ಸಹಿತಂ ಸ್ರೀ [ಶ್ರೀ] ಸಿಂ

೪೧. ಘಣದೇವರ ವರ್ಸ್ಸದ...ನೆಯ ಮನ್ಮಥ ಸೌಂವತ್ಸ [ರ] ದ ಕಾರ್ತ್ತಿಕ ಸುಧ್ಧ

೪೨. ಬಿದಿಗೆ ಸೋಮವಾರದಂದು ಸ್ರೀಮದಗ್ರಹಾರಂ ಕೊಗ್ಗಟ ನೂರ......ಮಹಾಪ್ರ

೪೩. ಭು ಪಾರ್ವ್ವರ ಬಲ್ಲಹಂ ಮಲ್ಲ....ಯ್ಯಂಗಳು ತಂಮ... ದೇವರಿಗೆ ಅಂಗಭೋಗ

೪೪. ರಂಗಭೋಗ ಖಂಡಸ್ಫುಟಿತ ಜೀರ್ಣ್ಣೋದ್ಧಾರಕ್ಕಂ ಆ... ಬರ ಸರ್ವ್ವನಮುಸ್ಯ

೪೫. ವಾಗಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ....ಯಿಂ ಬಡಗಲು। ಸಿರಿ

೪೬. ಹಟ್ಟಿಯ ಬಟ್ಟೆಯಿಂ ಪಡುವಲು....ಗಾಱ....ಲು। ಕೆಂಚಿಕ ಜ್ಜೆಯಿಂ ಮೂಡ

೪೭ ಲು ಹತ್ತು ತಪ್ಪಡಿಯ ಕಳದು...ಕಣಕ್ಕೆ...ಬಡಗಣೆಕ್ಕೆಮ ಸಮವಾಗಿ

೪೮. ಕೊಟ್ಟರು ॥ ಮತ್ತಂ ಪ್ರಭು......ಲ್ಲಹಂ ಮಲ್ಲರಸಯ್ಯಂ ಗಳು ಸ್ರೀ [ಶ್ರೀ] ಭಾವಸುದ್ಧ

೪೯. ದೇವರ ದೇವಕಾರ್ಯ್ಯಪೂಜೆನಿಮಿತ್ತವಾಗಿ......ರಣಯಃನ ತೋಟ ಮೂರು ಗವನಿಯಿಂ

೫೦. ...ಮನಾಥದೇವರಿಗೆ ಹೋದ ಬಟ್ಟೆಯಿಂ ಬಡಗಲು ಸಿದ್ಧ ನಾಥವೇವರ ತೋಂಟದಿಂ ಮೂ

೫೧. ಡಲು । ಅಂ...ಯ ಹಳ್ಳದಿಂ ತೆಂಕಲು । ಆಹಳ್ಳದಿಂ ಪಡು ವಲು ತೋಂಟ ವೊಂದಂ ಬಿಟ್ಟ

೫೨. ರು ॥ ಮತ್ತಂ ಸ್ರೀ [ಶ್ರೀ] ಮದ್ದೇಸಿಯ ದಂಣ್ನಾಯಕ ನಾಗರಸಂಗಳು ಕಣಂಬಡೆ ಮೂ

೫೩. ನೂಱುಮಂ ದುಷ್ಟನಿಗ್ರಹ ಸಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂದನುತ್ತವಿ ರ್ದ್ದ ಮಹಾ

೫೪. ಗ್ರಹಾರಂ ಕೊರ್ಗ್ಗಟನೂರ ಸ್ರೀ [ಶ್ರೀ] ಭಾವಸುಥ್ಧದೇವ ರಿಗೆ ವುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿ

೫೫. ಪರ್ವ್ವನಿಮಿತ್ತಂ ಮಹಾಪ್ರಭು ಪಾರ್ವ್ವರ ಬಲ್ಲಹಂ ಬಸವರ ಸಮುಖ್ಯಮಹಾಜನಂಗಳ

೫೬. ಸಂನಿಧಾನದಲು ಸರ್ವ್ವನಮುಸ್ಯವಾಗಿ ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಹಂಜಿಗೆವಡ್ಡೆಯಿಂ ಮೂ

೫೭. ಡಲು । ಜಿಂಜಿಲವಾಡದ ಬಟ್ಟೆಯಿಂ ಪಡುವಲು ಪಾರ್ವ್ವ ಗೊಲಲು ಬಿಟ್ಟ ಮತ್ತ

೫೮. ರು ೧೨॥ ಮತ್ತಂ ನಾಗರಸಂಗಳು ಸ್ರೀ [ಶ್ರೀ] ಭಾವ ಸುಥ್ಧನಾಥದೇವರಿಗೆ ಜೋಯಿಸಸಿ... ... ...

೫೯. ...ಯಿಂ ಪಡುವಲು । ಹರದಗೇರಿಯಿಂ ಬಡಗಲು । ಚಂದೇ ಸ್ವ [ಶ್ವ] ರದ ಗೋಡೆಯಿಂ ತೆಂ

೬೦. ಕಲು । ಆಱುಕೈಯ್ಯಗಲ । ಹಂನಿಕ್ಕಯ್ಯ ನೀಳ ನಿವೇಸನ ವೊಂದಂ ಬಿಟ್ಟರು ॥ ಮತ್ತಂ

೬೧. ...ಭಾವಸುಥ್ಧದೇವರ ನಂದಾದೀವಿಗೆಗೆ ಗಾಣ......

೬೨. ...ಟ್ಟರು ॥...ಲಿಂ...ತ್ರಿಗರೆಲ್ಲಿಂ ನೆರದು ಸ್ರೀಭಾವಸುದ್ಧ ದೇವರಿಗೆ ವಿ

೬೩. ......ಂದು......ಱದ ಭಂಡಕ್ಕೆ ಹೊಂಗರ ವೀಸವಂ ಬಿಟ್ಟರು ॥.... ... ...

೬೪. ...ಸ್ರೀಭಾವಸುದ್ಧದೇವರ ವೀಳೆಯಕ್ಕೆ ಮಾ ....

೬೫. ...॥ ಮತ್ತಂ ಆಗವಱಂಗಳೆಲ್ಲ ನೆರದು ಸ್ರೀಭಾ ... ...

೬೬. ...ವ...ಲ್ಗಿಂ ಅಂಕಗೆ ಹೊಂಗೆ ಹಕ್ರು ... ...

The inscription is damaged at three places and is yet in a good state of preservation.

———:o:———

Inscription No. 19

Yādava Inscription in Irwin Agricultural Museum, Kolhapur.

१. स्वस्ति श्री शके ११८३ दुर्मति संवत्सरे यादवकुलक

२. मलकलिकाविकासभास्कर: अप्रतिमल्लः अहितरायउर:से

३. ल्ल तेलंगरायस्थापनाचार्य मालवीरायश्रीकमलकंदमूलोत्पा

४. टनकरो गूर्जररायवारणांकुस लाळचोलगौडकोंकणकर्ना

५. टरायदिसापट्टः द्वारावतीपुरवराधीश्वर विष्णुवंसोद्भव......

६. ह श्रीमत्प्रौढप्रतापचक्रवर्ति श्रीमहादेवाविजयराज्ये

७. चैतत्पादपद्मोपजीवि महामंडलेश्वर......जल्लणदेव

८. सत्येतस्मिं...काले...संमंध...णीदाल

९. ग्रामीचें...दिमूल कल्लिनाथ...मल्लिकार्जुनदेव का......

१०. ....देवांचें....नागदेव...वाचोत्तरसर्वबाधा ... ...

११. हारा...मदैनायके कलो....कालदेवतार्चने

१२. नैवेद्यरा....दिपमालो...र्म्मा...मवार केलिकेलिके ...

१३. यालें ५० योजा १००....गणेस्वस्वती...लें विस ...

१४. ले आंतां बोलें तिंसहि....जवाद्यका...वित्रिदि... ...

१५. लि घरं दि...लेंतें सोमवार मंगळा...जोम...ल...... महेस्वर्य्य

१६. श्री स्वदत्तं परदत्तं वा यो हरेति वसुंधरा षष्टिर्वर्षसहस्त्राणि विष्टा

१७. यां जायते कृमि ॥ मनसा वाचा कर्मणा पश्चा...तोयं च माहो

१८. ...कि पाली तो पुण्यात्मा किलिक....डा....कले....जि भुवि
१९. ...होलिमाबोधि वालिजे ॥ हा...सासनका ...पालि......
२०. स्वस्ति श्रीनृपशालिवाहनशक......श्रीकलेश्वर
२१. ... ...
२२. कलेश्वर......आपली वरती आहे ... ...

The inscription is very much damaged.

———:o:———

Inscription No. 20.

Nārāyaṇadēva Temple Inscription No. 2.

Ingaḷēśvara.

೧. ಶ್ರೀಗೋಪಿನಾಥಶರಣಂ ॥ ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನ [ಗ]

೨. ರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ೧॥ ಶ್ರೀಮದು ವಿದ್ಯಾಧರೇಂದ್ರೋರಗಸುರ [ನ]

೩. ತಶ್ರೀಪಾದಪಂಕೇಜರಂ ವ್ಯೋದ್ದಾಮಂ ಕ್ಷೀರಾಬ್ಧಿವಾಸಂ ಸುರಭುವಿರ್ನ್ನಹವಂ ನೆರೆ ಮಿತ್ರಾ......ಭಂಗಿಯೊ [ಳಾ]

೪. ಮೂಱುಂ ಲೋಕವಮಂ ರಕ್ಷಿಸಲು ಮುದದಿ ವೇಣ್ನಾದ ಮಂ ಮಾಳ್ಪ ಲಕ್ಷ್ಮೀರಾಮಂ ಗೋಪಾಳಕ್ರಿಷ್ಣಂ

೫. ಸಲಹುವನೆರಡೈನೂರ್ಪ್ಪರಂ ಪ್ರೇಮದಿಂದಂ ॥ ೨ ॥ ಕರಮೆ ಸೆದಿಪ್ಪ ತದ್ದವಡಿಸಾಸಿರದಾದಿ [ಬ]

೬. ಣಂಜುವಟ್ಟಣಂ ಸಿರಿಗೆ ನಿವಾಸ ದೇಸಿಯ ತವರ್ಮ್ಮನೆ ದಕ್ಷಿಣವಾರಣಾಸಿ ಸೌಂದರಗಿ ... ...

೭. ಖ್ಯಳ ಸಾಸನ ಪೊಂನೆಗಳ್ವೆತ್ತಮುದಗ್ರಹಾರಶೋ,......ರ ಸ ಮೆಯಕ್ಕೆ ಸೋಭಿಪ ಸಿಖಾಮಣಿ ... ...

೮. ಡಿಸುವಿಂಗಳೇಸ್ವರಂ ॥ ೩ ॥ ವರಸೌಧವರ್ಮ್ಮಚತುರ್ವ್ವಿಧಾದಿ ಪುರುಷಾರ್ತ್ಥಕ್ಕಾಗರರ್ಸ್ಸತ್ಯಸಂಧರ [ರಂ]

೯. ಬೋಧಿಪರೀತಧಾತ್ರಿಗೆಸೆವೀಕೀರ್ತ್ಯಂಗನಾವಲ್ಲಭರ್ಗ್ಗರು ದೇವದ್ವಿಜಭಕ್ತರುತ್ತಮಚತು ... ...

೧೦. ಸಂಪಂನರಪ್ಪೆರಡ್ಯನೂರ್ವ್ವರ ರಾಗಭೋಗದಯಯಿಂ ದಿಂತೋಜ್ವಳದ್ಧಾತ್ರಿವೊಳು ॥ ೪॥

೧೧. ಶ್ರೀಮದು ಯಾದವಾನ್ವಯದ ಭಿಲ್ಲಮಭೂಭುಜನಾತ್ಮಸಂ [ಭ]

೧೨. ವಂ ಭೂಮಿಗಧೀಶಜೈತುಗಿ........ತತ್ತನುಜಂ ಕದನತ್ರಿಣೇತ್ರನುದ್ದಾಮಭುಜಪ್ರತಾಪರಿಪುವಾ ... ...

೧೩. ಳಾಂತಕವಿಷ್ಣುಮೂರ್ತ್ತಿ ಸಂಗ್ರಾಮದೊಳಾಂಪ ವೈರಿಗಜಕೇಸರಿ ಸಿಂಘಣರಾಯ ... ...

೧೪. ದಂ ॥ ೫ ॥ ಶ್ರೀಸಿಂಘಣಾತ್ಮಜಂ ಧಾತ್ರೀಶಂ ಜೈತುಗಿತನೂಭವಂ ಕಂನರಭೂಮೀಶನನು

೧೫. ಜಂ ಸಮುರ್ಸ್ತ್ಯೋರ್ಬ್ಬೀಶಂ ಮಹದೇವರಾಯನೆಸೆದಂ ಧರೆಯೊಳೂ ॥ ೬ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ [ನಾ]

೧೬. ರಾಯಣಂ ಭುಜಬಳಪ್ರತಾಪಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀಮಹಾದೇವರಾಯಂ ಶ್ರೀಮದುರಾಯರಾಜ [ಧಾ]

೧೭. ನಿ ದೇವಗಿರಿಯೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ವುತ್ತಮಿರೆ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಶಕವರ್ಷ ೧ [೧೮೭]

೧೮. ನೆಯ ಕ್ರೋಧನಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರ ಬ. ೩೦ ಸುಕ್ರವಾರ ಸಂಕ್ರಮಣ ಭ್ಯತಿಪಾ [ತ]

೧೯. ಮಹಾತಿಥಿಯಂದೂ ॥ ವ್ರಿ ॥ ಭರತನ ವಂಶಜಾತಜನಮೋಜಯಭೂಭುಜದತ್ತಿಯಿಂ [ಗಳೇ]

೨೦. ಸ್ವರದೆರಡೈನೂರ್ಬರ್ಸ್ಸಕಳಧರ್ಮ್ಮಮುಮಂ ಪ್ರತಿಪಾಳಿಸುತ್ತಮೀಧರೆಯನುರಾಗದಿಂ ಪೊಗಳ [ಲೂ]

೨೧. ರೊಡೆಗೇರಿಯ ಗೋಪಿನಾಥದೇವರಿಗೆಸೆವಂಗಭೋಗವರರಂಗದ ಭೋಗಮನೀಧರಿತ್ರಿಯೊಳೂ ॥ ೭ ॥

೨೨. ॥ ಕಂ ॥ ಶಸಿರವಿಯುಳ್ಳಿನ ನಡೆವಂತೊಸದೂರೊಡಗೇರಿ

ಗಧಿಪನೂರ್ವ್ವರನೆ ಸಮರ್ಪ್ಪಿಸಿ ಧಾರಾಪೂ [ರ್ವ್ವ]

೨೩. ಕದಿಂದೊಸದಿತ್ತರ್ದ್ಧರ್ವ್ಮದೆಸೆವ ದಾತಾರಿರೆಯಂ ॥ ೮ ॥ ಶ್ರೀಮದೆರಡೈನೂರ್ವ್ವರುಮೂರೊಡೆ

೨೪. ಗೇರಿಯ ಶ್ರೀಗೋಪಿನಾಥದೇವರಿಗೆ ಕೊಟ್ಟ ವ್ರಿತ್ತಿಯೆಂತೆಂದಡೆ ॥ ಮಹಾಸ್ರಗ್ಧರೆ ॥

೨೫. ತರದಿಂದಂ ಛತ್ರಗೆಯ್ಗಂ ಬಡಗಲಿಗೆ ವದ್ಯಮಣ್ಣರ ಸೀಮಾಳಿಯಿಂದೊಪ್ಪಿರ್ಪ್ಪ

೨೬. ಡಲ್ಪೂರ್ಬ್ಬದಿಂ ಮುಂ ಪರಿದು ಪೆಸದಿಹಾದೋಣಿಯಿಂ ತೆಂಕಲಂ [ತೊಪ್ಪಿ]

೨೭. ರೆ ಮೂಲಸ್ಥಾನಗೆಯ್ಗಂ ಪಡುವಲೆಸೆವ ಮೂವತ್ತೆರಡಗ್ಗೇಣಂ ೩೨ ಳಂ ಮತ್ತ

೨೮. ರು ತಾನೆಪ್ಪತ್ತಮೂಱು ೭೩ ಬಡಗಣ ಹೊಲದೊಳ್ಗೋಪಿನಾಥಂಗೆ ಮಾಂನ್ಯ

೨೯. ... ರಕಾರ ಬಿದಿಯಿಂದೊಪ್ಪಿರೆ ಪಡುವಲು ಮೂಡಲಾಗಿ ಅಂಗಡಿ ತರದಿಂದಿರೆ ...

೩೦. ರ ದೆಸೆಗೆ ಮೂಡಲಾಗಿರೆ ಗೋಪಿನಾಥದೇವರಂಗಡಿಯೆಸೆಗುಂ॥ ೯ ॥ ಸಿರಿವಾಗಿಲಿಂದ ಬಡಗಲು [ಕರ]

೩೧. ಮೊಪ್ಪುವ ಕಲ್ಲಗಾಣವಾಚಂದ್ರಾರ್ಕ್ಕಂಬರ ನಡವಂತಿರೆ ತಾವಿತ್ತರು ಗೋಪಿನಾಥದೇವಗೆರಡೈನೂ

೩೨. ರ್ಬ್ಬರು ॥೧೦॥ ಶ್ರೀವರದಗೋಪಿನಾಥಂಗೀವೂರಿನ ತೆತ್ತಿ [ಲ್ಲಿ] ಗಯ್ಪುತೊಕ್ಕಲು ನಂದಾದೀವಿ [ಗೆಗೆ]

೩೩. ಪಳಿಗೆಯೆಣ್ಣೆಯು ತಾವನುನಯದಿಂದವಿತ್ತರಾಚಂದ್ರಾರ್ಕ್ಕಂ ॥೧೧॥ ಶ್ರೀಮದಿಂಗಳೇ [ಶ್ವರ]

೩೪. ದೆರಡೈನೂರ್ಬ್ಬರ ಸಮುಕ್ಷದಲು ತರ್ದ್ದವಾಡಿಸಾಸಿರದ ಸುಂಕಾಧಿಕಾರಿ ...

೩೫. ...ಸಾಳವಾಡಿಗೆಯ ನಾಲ್ಕುಂ ಬಳದ ಪ್ರಭುಗಳಿಗೆ ಸಹಿರಣ್ಯಮಂ ಕೊಟ್ಟು ಯೀ [ಸಾಳ]

೩೬. ವಾಡಿಗೆಯ ಪಡುವಣ ಹೊಲದೊಳಗೆ ಶ್ರೀನೀಲಮೇಸ್ವರ ದೇವರ ಕೆಯ್ಯಿಂ ಪಡುವಲು ....

೩೭. ಚಕನ ಬಾವಿಯ ದಾರಿಯಿಂ ಬಡಗಲು ಯಂತಲ್ಲಿ ಮತ್ತರು ೧೭ ಮಂ ಸರ್ವ್ವನಮಸ್ಯ ಧಾರಾಪೂರ್ವ್ವಕವಾ ....

೩೮. ....ವೂರೊಡಿಗೇರಿಯ ಶ್ರೀಗೋಪಿನಾಥದೇವರ್ಗ್ಗೆ ಕೊಟ್ಟನು॥ ಶ್ರೀಮನ್ಮುದ್ಗಲಗೋತ್ರೋ ....

೩೯. ....ರಸನಾತ್ಮಸತಿ ಮಲ್ಲಲೆಗಂ ಶ್ರೀಮಹಿವಾರ್ಣ್ಣವಸುಂಬ ರನಾಮದ ಚೌಂಡರಸ

೪೦. ... ...ಸಿ ಜಶಮಂ ಪಡೆದಂ ॥೧೨॥ ಧರೆಗೆಸೆಯಲ್ಸಂಬರ ಚೌಂಡರಸಂ ಗೋಪಾಳದೇವರಂ ಮಾಡಿಸಿ ತದ್ವರದ ....

೪೧. ಶ ಪಾಲಿಸಿ ಯೆಂದಿರದೂರೊಡಿಗೇರಿಗಧಿಪನೂರ್ವ್ವರಿಗಿತ್ತಂ ॥೧೩॥ ಪ್ರಿಯದಿಂದಿಂತದನೆಯ್ದೆ ಕಾ [ವ]

೪೨. ಪುರುಷಂಗಾಯುಂ ಮಹಾಶ್ರೀಯುಮಕ್ಕು ಯಿದಂ ಕಾಯದ ಕಾಯ್ವಂ ಪಾಪಿ [ಕು]

೪೩. ರುಕ್ಷೇತ್ರೋರ್ವ್ವಿಯೊಳು ವಾರಣಾಶಿಯೊಳೆಕ್ಕೋಟಿಮು ನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ...

೪೪. ಕೊಂದದೊಂದಯಶಂ ಸಾರ್ಗ್ಗಮಿವೆಂದು ಸಾಱಿದಪುದೀ ಸೈಳಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು ॥೧೪॥ ಕಂ॥ ...

೪೫. ಗುರುಚರಿತಸದಾಶಿವಚರಣಾಂಬುಜಭ್ರಿಂಗ ಹರಿತಗೋ ತ್ರೋದ್ಭವನೊಪ್ಪಿರಲೀ ಶಾಸನನ ...

೪೬. ...ವಿರಚಿಸಿದಂ ಗೋಪಾಳರಾಜನಿಳೆಗಿಂತಸೆದಂ ॥೧೫॥ ಶ್ರೀಮದೇಕಾದಶಾವತಾರಯೋಗಿಚಕ್ರವರ್ತ್ತಿ

೪೭. ಚರಿತಪ್ರಕಾಶಪ್ರಭುವೆ ಶರಣು ॥ ಯೀಧರ್ಮ್ಮಮನಾಚಂ ದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಶ್ರೀಮದೆರಡೈನೂರ್ವ್ವ [ರು]

೪೮ ಪ್ರತಿಪಾಲಿಸುವರು ॥ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ॥ ಈ ಶಾಸನವಂ ಮಣಿಗವಳ್ಳಿ ವೋಮಬ್ಬೋಜ ....

೪೯. ಕಲ್ಲೋಜನುಂ ಬೊಂಪೋಜನ ಮಗ ರಾಮೋಜನುಂ ಕಂಡಳಿಸಿದರು ॥ ಶ್ರೀಗೋಪಿನಾಥ ಶರಣು ॥

———:o:———

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೧. ನಮಸ್ತುಂಗಶಿರಸ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೆ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೆ ॥೧॥ ... ...

೨. ... ...
.... ರಾಹವಮಾಪಸ್ಯ ವಿ ....

೩. ಕು ... ಸ್ವ....ನಾಳಯುವ ಸ್ಫುಟ......ನವಮಾತಂಗತುರಂಗಮುಸಮಾಸ್ರಿ ....

೪. ಯುಸುಂ......ದೂರ್ಜ್ಜಿತರಾಜ್ಯಪ್ರಶೋಭಿತಯಾದವಾಂನ್ವಯ ॥ ತದ್ರಾಜ್ಯೇ ವರ್ತ್ತಮಾನೇ ತು ಶ್ರೀವಿಸ್ವಾಮಿತ್ರಗೋತ್ರಜಚಂ

೫. ದ್ರದೇವದ್ವಿಜೇಂದ್ರೋ ಭೂದತ್ತಿ೯ಸಾರ್ತ್ಥಿ೯ಸುರದ್ರುಮ ॥ ತದಂಗಜೋ ಗುಣ....ಗತಮುನಿಲಪ್ರತಿಮೋ ಭುವಿ ಬಭೌ ಸಮುಸ್ತ

೬. ಸಾಮುಂತಸೀಮುಂ ಕೃತ......ನಾಸನ ॥ ತ್ವಂಗತ್ತುಂಗತುರಂಗೌಘಲಂಘಿತಾವನಿ ಮಹಾಮುಂಡಳೀಶಮಹಾಧೀಸಶ್ರೀಸು ....

೭. ಜೋತ್ತಮುನಿಶಿ....ಕವಿತತಭುಜಾ – ನಿರ್ಮ್ಮೂಲಿತ...ವಿಕ್ರಮಾಕ್ರಾಂತಭೂಚಕ್ರಮಹಾದೇವೋಮಹೀ

೮. ಸ್ವರಃ ॥ ಪ್ರಚಂಡೋದ್ದಂಡದೋರ್ದ್ದಂಡಖಂಡಿತಾರಾತಿಮುಂಡಲಃ ।....ಸಂಪ್ರಿಜಿತ್ಯಾಜೌ ತದ್ರಾಜ್ಯಂ........ಮಿನೀ ದಧೌ ॥ ಯ

೯. ....ನರಿತಾಂಬರಂ ದೃಷ್ಟ್ವಾ ಗತ್ವಾ ತದಾ...ಭಾನುರಕರೋದ್ದಕ್ಷಿಣಾಯನಂ ॥ ಯತ್ಪ್ರತಾಪಾ

೧೦. ಗ್ನೇ.......ವ...ತ್ತ......ಪೌ ತಾ ಅಗ್ನೇರಾಪಯಿತಿ ತ್ವದ್ಯಜಾತಾ ಸತ್ಯವತೀ ಸ್ರುತಿ ॥ ಸಹಸ್ರಂ ಯುಸ್ಯ ಜೀಜ್ಜಿಹ್ವಾ ಮತಿಶ್ಚೇಚ್ಛ

೧೧. ...ಸಂಸಕ್ತಯೇ ತದಂನ್ಯಸ್ತು ತತ್ಪ್ರತಾಪಾನು...ನ್ನವೇ ॥

ಸಯೇಕದಾ ಸುಹೃನ್ಮಂತ್ರೀಮುಖ್ಯಸಾಮಂತಸಯ್ಯು ... ...

೧೨. ತ....ವಾ....ಪ್ರದೇಶರಾಜ್ಯ....ಯಸ್ಥಿತಃ ॥ ಮಹಾಸಂಸತ್ರ ಮೋದೇನ ಚ...ಪತಿನಾ ಸಹ ಸುಖವಾಸ: ಸಮಭವತು ... .

೧೩. ....ಕ್ರಿಷ್ಣಾ...ಯೋ ... ಸಂಹ .... ತ್ರಸ್ತು ಮಹದ್ಧರ್ಮ್ಮಮ ಚಿಂತ...ಲಿಂಗಪ್ರತಿಷ್ಟಾರ್ತ್ಥಂ ಸಾಯಿದೇವೋ ಮಹಾಮತಿಃ

೧೪. ತತ್ಕಲ...ತಸ್ಯ...ಯಿತುಂ ಕ್ಷಮಃ ॥ ತತ್ಕಲೇಜನಿ ವಿಪಾಗ್ಯ್ರೇ ವಃಸಿಷ್ಟೇ ತ್ರಿಪುರಅಂತಕಃ...ಯಪ್ರ...ಜಸ್ಮರ

೧೫. ಣಂ ... ತ ... ಡಳೇ ॥ ತಸ್ಮಾಜ್ಜಾತೋಃ ಜನಾನಂದಕಂ... ವಿಂದು...ಶ್ರೀಕಂಠವಿಮಳಧ್ಯಾನದೂರೀಕ್ರಿತಭವಃಂ

೧೬. ಬುಧಿ ॥ ಲಲಾಟಪಟ್ಟವಿಂನ್ಯಸ್ತವಿಭೂತಿತತಿಲಾಂಛಿತ ಕಂಠೇ ವಿಧೃತರುದ್ರಾಕ್ಷೋಃ ದೇವರಾಜೋ ಗಣೋತ್ತಮಃ ॥ ತತ್ಸೂನು ರ್ಯ್ಯಸ್ಯ ... ...

೧೭. ಪ್ರಭೂಶಣೋ ರಿಪುಭೀಶಣಃ ಶ್ರೀಮಲ್ಲಿನಾಥಪಾದಾಬ್ಜ ಪೂಜಾರಜನ.........ಷಃ ॥ ಸಮಸ್ತವಿದ್ಯಾಚಾತುರ್ಯ್ಯಕಳಾಕೇಳಿವಿ ಸಾರ [ದಃ] ।

೧೮. ಶ್ರೀಸಾಯಿದೇವನೃವರಃ ರಾಜತೇ ಕ್ಷಿತಿಮಂಡಲೇ ॥ ನಾದೇ ವಾದೇ ವಿವಾದೇ ಶಸ್ತ್ರೇ ಶಾಸ್ತ್ರೇ ಸಿವಾಗಮೇ । ನಿಗಮೇ ಸೋಯ್ಯಾ ಮಾತ್ಯಸದೃಕ್ಷ

೧೯. ...ಷ್ಕಾಮುಷ್ಕಾ ಪುನಃ ಪುನಃ ಕಷ್ಕಾ ॥ ಚತ್ವಾರಿ....ದ್ವಿವಾತಾಖ್ಯಪುರೇ ತಿಷ್ಟಂ ಸಯೇಕದಾ ಸ್ವಯಂ ಹಿ ಸಿವಸದ್ಭಕ್ತಿಭಾವನಾಹ

೨೦. ರಜೋಧಿತಃ ॥ ಸೋಯ್ಯಾ ವರಧಾಂನ್ಯಶ್ವ...ಲಿಂಗಪ್ರತಿ ಷ್ಟಾಮಕರೋತ್ಸರ್ವ್ವರ್ತುಸೌಸವಿಸ್ತರಂ ॥ ಬ್ರಾಹ್ಮಣೇ

೨೧. ...ಗವಃ ತನ್ಮಹೋಭ......ಮಾಲೋಕ್ಯ ಮಹಾದೇವೋ ಮಹೀಸ್ವರಃ ॥ ಅದ...ಚ್ಛಾಯಿ ಧರ್ಮಾಯ ಗ್ರಾಮಮೇಕಂ ಸು

೨೨. ಹರ್ಶಿತಃ ॥ ತತ್ಪುರೇ ಕ್ಷೇತ್ರಮೇಕಂ ಚ ತಥಾ...ಪುಷ್ಪವಾ ಟಿಕಾಂ । ದೇವಾನಾಂ ಸರ್ವ್ವಭೋಗಾರ್ತ್ಥಂ ತಥಾ ನಗರಸಂನಿಧೌ ತತಃ ಶ್ರೀ

೨೩. ಸಾಯಿದೇವಾಖ್ಯೋ ಮಹಾ...... ಸರ್ವ್ವತಃ ॥ ಸಮಸ್ತನಗ ರಶ್ರೇಷ್ಠಿನಖರಾದಿವಣಿಕ್ಸಭಾಂ। ಅಷ್ಟಾಪಿ...ಪಂಚಮಠಾ...ನಿಂ

೨೪. ಪೂಜ್ಯಪುರಮಧ್ಯತಃ ॥ ತದ್ಧಸ್ತದತ್ತವರಮನ್ತ್ರಮುಂ ರಕ್ಷಾ ರ್ತ್ಥಂ ಚ ಸ್ವಂ....ಸರ್ವ್ವಥಾ ರಾಜಕೀಯಾನಾಂ...ಗುಲಿನಿರೀಕ್ಷಣಂ ॥

೨೫ ಶ್ರೀಸಾಯಿದೇವದಂಣ್ನಾಯಕರು ಶ್ರೀಗೋ....ಸ್ವರದೇವರಾ ಚಾರ್ಯ್ಯ...ದೇವರ ಕೆಯಲು ಕುದುರೆಯ ಕಲ್ಲಿಂದೆ ಪಡುವಲು ಸ್ಥ

೨೬. ಳವಂ ಕ್ರಯಂಗೊಂಡು ಯಾಸ್ಥಳ....॥ ಸ್ವಸ್ತಿ ಶ್ರೀಸಕ೧೨೦೦ ನೆಯ ಬಹುಧಾಂನ್ಯಸಂವತ್ಸರದ ವೈಸಾಖ ಸು. ೧೫ ಯಾದಿವಾರದ

೨೭. ಲು ಶ್ರೀತೇಜೇಸ್ವರ–ಶ್ರೀವರದಾನಿ–ಶ್ರೀಪುರುಶೇಸ್ವರ–ದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ ಪುರವಂ ರಚಿಯಿಸಿ ಯಾದೇವರುಗಳ ಅಂಗಭೋ ಗರಂಗ

೨೮. ಭೋಗಕ್ಕೆ ಶ್ರೀಮಂಡಳಿಕಮಹಾದೇವರಾಣೆಯರು ಕೊಂಡಿ ಱನಗ......ದಲ್ಲಿ ಕೊಟ್ಟ ಭೂಮಿಯ ವಿವರ ನಾಲ್ವತ್ತುಂ ಬಾಡದ ಲ್ಲಿ ಯಾಲೂರ

೨೯. ಬಟ್ಟೆಯಿಂ ಬಡಗಲು ಜೋವಿಸಗೆಯ್ಯಿಂ ಮೂಡಲು ಮತ್ತರು ಮೂಱು ಕೆಱೆಯೊಳಗಣ ಪಡುವಣ ಕೆಱೆಯೊಳಗೆ ಹೂದೋಂಟ ಮ

೩೦. ತ್ತ ಳ ಬೊಂಬಳ್ಳದಿಂ ತೆಂಕಲು ಕರುಸಗೆಯಿವೆಂ...ಹರ... ಮತ್ತ............ಹೇಱುವ ಸಾಸನದೆತ್ತು ೫ ಹೇರಿಗೆ ಭತ್ತ ಸೊ ೧ ಹೇಱಿಂಗೆಲೆ ೫೦

೩೧. ಹೊ........ಗೊಹಿಡಿವಾದುರ ಗಾಣಂ ಪ್ರತಿಪಳಿಗೆ ಯೆಂಣ್ಣೆ ಸಂಥೆಯುಲು ವುಪ್ಪಿನ ಕರ ಹೆಡಗೆಗೊ ಸೆರೆ ವುಪ್ಪು ಪುರದೊಳಗ್ಯು ಮಾಱಿತಕ್ಕೆ

೩೨. ಅದ್ದಾಯ ಪುರದೊಳಗೆ ಮಾಂನ್ಯದ ಗಾಣ ೨ ಪುರದೊಳ ಗಣ...ರುಕ ಮಗ್ಗದೆಜಿ ಸರ್ವ್ವಮಾಂನ್ಯ ದೇವಿಯ ಕಂಮತದ ಭತ್ತ್ಥ

೩೩. ದೇವಧನಮಾಱಿದಡಂ ಯಾಯ ಮಾಂನ್ಯ ದೇವಿಯ ಹಬ್ಬ ದೊಳಗೆ ಯೇನು ಮಾಱಿದ ವಸ್ತುವಿಗೆ ಯಾಯ ಸುಂಕವಿಲ್ಲ. ಪುರ ದೊಳಗೆ ಆ

೩೪. ನ್ಯಾಯ ನಿಪುತ್ರಿಕವಿಲ್ಲ ನಾಡಿಂಗೆವು ಪಟ್ಟಣಕ್ಕೆವು ಅಸತು ಆಕಾಂತುಕ ಯೇನು ಹುಟ್ಟಿದಡೆವು ಅರಸು । ಮಂನೆಯ । ಅಗ್ರಾಹಿ

೩೫. ತರು ಪಟ್ಟಣದ ಹಲರೂ ಸರ್ವ್ವಬಾಧೆಪರಿಹಾರವಾಗಿ ಪುರವ ಪಾಳಿಸುವರು ॥ ಅಟ್ಟಗೆಱೆಯಲು ಪೂರಿಂ ಪಡುವಲು ಮತ್ತ

೩೬. ರುಲಂ ಕಾರಕುಱುವಡಲು ಮತ್ತ೬ ಯಾಲೂರಲು ಮತ್ತ೪ ಹಳ್ಳದ ಬಳಿಯಲು ಹೂದೋಂಟ ಮತ್ತ ೧ ಗೌಡಗೆಱೆಯಲು ಮ

೩೭. ತ್ತ ೧೨ ತಂಬಿದಡಿಯಲು ಮತ್ತ ೧೬ ಕೂಟಜಿಯಲು ಮತ್ತ...... ದೇಹೂರಲಿ ಮತ್ತ ೪ ... ...

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Inscription No. 21. b.

Archaeological Museum, Bijapur A. 18.

Side Inscripton.

೧. ದೇಬ್ಯಾಪೂಜಾಮುಹಾನಹ ಕ್ಷೇತ್ರ

೨. ವಾಸಿಯ ಚಿಹ್ನಂಗಳೆಂತೆಂದಡೆ ॥ ಅ

೩. ....ಸತ್ಯವಾದೀ ಚ ಬ್ರಹ್ಮಚಾರೀ ದ್ರಿಢವ್ರಿ [ವ್ರ]

೪. ತಃ ಸಿವಭಕ್ತಃ ಕ್ಷಮಾಯುಕ್ತಃ ಕ್ಷೇತ್ರವಾಸೀ

೫. ಸಮುಚ್ಯ್ಯತೆ ॥ ಪ್ರಾತಃಸ್ನಾಯೀ ನಕ್ತಭೋಜೀ ಸಪೂ

೬. ಜಾಮುಹಾಸ್ತಪೋಂನ್ವಿತಃ ಯೇತದ್ಗುಣಯ್ಥ [ಣೈಃ]

೭. ಹೀನಸ್ತು ಪೂಜಕೋಪಿ ನ ಚಾರ್ಹತಿ ॥ ಯಿಂ

೮. ತಹ ಕ್ಷೇತ್ರವಾಸಿ ದೇವಿಯ ತ್ರಿಕಾಲಪೂಜೆ

೯. ಯ ಮಾಡಿಕೊಂಡಿಹನು ಆತಂಗೆ ಅಸ

೧೦. ನಾಚ್ಛಾದನವ ನಡಸಿ ವರುಸಂಪ್ರತಿ ದೇವಿ

೧೧. ಯ ಭಂಡಾರದಲ್ಲಿ । ಹೊಂನನು ಕೊಂ

೧೨. ಡಿಹನು ಮೂವತ್ತು ಗೇಣು ಬಾಚಿವಿಡಿಯ

೧೩. ....ದಾನಚಿಂತಾಮಣಿಯ ಘಳೆಯೆನಿಸುವ

೧೪. ಆಘಳೆಯಲು ಗುಡ್ಡಾದೇವಿಯ ಭೂಮಿಯೊ

೧೫. ಳಗೆ ಜಿಟ್ಟಗೆಜಿಯಲು ಯಿಬ್ಬರು ಪೂಜಾರಿಯ

೧೬. ರಿಗೆ ಮತ್ತ ೧೦ ವೃತ್ತಮದ ಮದ್ದಳಿಗಂಗೆ ಮತ್ತ ೭ ಮಧ್ಯ

೧೭. ......ದ ಮದ್ದಳಿಗಂಗೆ ಮತ್ತ ೪ ಪುರದ ತಳಾಜಿತ

೧೮. ....ಡೆಯೆರಡುಳಿನಲು ನಡವವಕ್ಕೆ ಕೊಟ್ಟ ಮತ್ತ ೫

೧೯. ಆತಂಗೆ ಪುರದ ವೈದಿಗೊಳರ ಕೊ......ವೆನೆಡೆಜಿ

೨೦. ಪ್ರಜೆಯ ಕಯ್ಯಲು...ವಂಗೆ ಮ. ೨ ಲ್ಯಕ್ಕದಲು ಯೆ

೨೧. ತ್ತಿ ಕೊಂಬನು. ಕಯಿಧಾರೆಯ ಮದುವೆಗೆ ಮ. ೧೦

೨೨. ಹಾಲುಕೂಳಿಂಗೆ ಮ. ೪೦ ದೇವಿಯ ಪ್ರಸಾದ

೨೩. ಪ್ರಾತಃಕಾಲಿನದು ಗಣಮಠಕ್ಕೆ ಮಧ್ಯಾಹ್ನಕಾಲಿ

೨೪. ನದು ಪೂಜಾರಿಗಳಿಗೆ ಸಾಯಂಕಾಲಿನದು

೨೫. ಕ್ಷೇತ್ರವಾಸಿಗೆ ಲಿಂಗಪ್ರಸಾದುಂನತಂ ತಾ

೨೬. ....ಲಂಗೆ ಆತಂಗೆ ದೇವಿಯ ಭಂಡಾರದಲ್ಲಿ

೨೭. ಯ ಸಂಪ್ರತಿ ೧ ಚ್ಛತ್ರಕ್ಕೆ ಕಾಲಕಃಜು

೨೮. ವದಲ್ಲಿ ಕೊಂಡಿಜಿಂವನ ಮತ್ತ ೬ ತಂಬದಡಿ

೨೯. ಯಲು ಮತ್ತ ೧೬ ಆಂತು ಬ್ರಾಹ್ಮಣಭೋಜನಕ್ಕೆ

೩೦. ಮತ್ತ ೨೨ ಜೋವಿಸ ಗೋವಿಂದದೇವಂಗೆ ಆಲೂ

೩೧. ರಲ್ಲಿ ಕೊಂಡಿಜಿಂವನ ಮತ್ತ ೪.

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Inscription No. 22

Śiva Temple Inscription, Hannikēri.

೧. ಓ ನಮಃ ಸಿದ್ಧೇಭ್ಯಃ। ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂಛನಂ। ಜೀಯಾತ್ತ್ರೈಲೊಕ್ಯನಾಥಸ್ಯ

೨. ಸಾಸನಂ ಜಿನಸಾಸನಂ ॥ ೧ ॥ ಶ್ರೀಮತ್ಸುರಾಸುರ್ಯಂ [ರೇಂ] ದ್ರಸ್ತೋಮಾನತಮಕು

೩. ಟಮಣಿಗಣಾರುಣಚರಣಂ। ಪ್ರೇಮದಿನಭೀಷ್ಟಸುಖಮಂ। ಕಾಮಜಿತಂ ಮಾಳ್ಕೆ ನಮಗೆ ಪಾರ್ಶ್ವಜಿನೇಂದ್ರಂ ॥ ೨ ॥

೪. ಶಾಸನಮುಂ ಜನನುತಜಿನ । ಶಾಸನಮುಂ ಪೇಳ್ದು
ವಿಬುಧರಂ ಮೆಚ್ಚಿಸಿದೀ । ಶಾಸನಮಿದೆಸೆಗೆ ರವಿಸಸಿ [ಶಶಿ] ಭಾಸು

೫. ರಸುರಶೈಲಮಿರ್ಪ್ಪಿನಂ ವಸುಮತಿಯೊಳೂ [ಳ್] ॥ ೩ ॥
ಅದೆಂತೆಂದಡೆ ॥ ಶ್ರೀಮಜ್ಜಂಬೂದ್ವೀಪದ । ಭೂಮಧ್ಯ

೬. ಸ್ತಂಭವೆನಿಸಿ ಮಂದರಶೈಲಂ । ಆಮಂದರದಕ್ಷಿಣದಿ ।
ಗ್ಭೂಮಂಡಳಮೆಸದು ಭರತನಾ

೭. ಮದಿನೆಂದುಂ ॥ ೪ ॥ ಅನ್ತನೇಕಮಣಿಗಣಭರಿತಭರತ
ಕ್ಷೇತ್ರದೊಳು ಸಮಸ್ತವಸ್ತುವಿಸ್ತೀರ್ಣ್ಣನಾ

೮. ನಾಜನಪದಬ್ಯಾ [ವ್ಯಾ] ಕೀರ್ಣ್ಣಗ್ರಾಮನಗರಖೇಡಖ
ರ್ಬ್ಬಡಾದಿನಗರೀಸಂಪೂರ್ಣ್ಣತ್ರಿಸಹಸ್ರಕೂಂಡಿಮಂ

೯. ಡಳಮಧ್ಯಪ್ರದೇಶಮನಳಂಕರ್ರಿ[ರಿಸಿ] ಪ್ರಾಜ್ಯರಾಜ್ಯಲಕ್ಷ್ಮೀ
ವಿಳಾಸಾವಾಸಕ್ಕಾಶ್ರಯವಾಗಿ ಸೊಗ

೧೦. ಯಿಸುವ ವೇಣುಗ್ರಾಮುಮಹಾಗ್ರಾಮುದೊಳು ॥ ೫ ॥
ಚಂಡಪರಾಕ್ರಮನುತನೃಪ ।

೧೧. ಮಂಡಳಸಂಕೀರ್ಣ್ಣಅಟ್ಟವಂಶವಶೋ । ದ್ದಂಡಂ ಸಮಸ್ತ
ಸುಧಾ । ಮಂಡನಮೆಸೆದತ್ತು ಭೂರಿಭೂಮಂಡಳದೊಳೂ [ಳ್] ॥ ೬ ॥
॥ ವ ॥ ಅನ್ತಗಣ್ಯಪು

೧೨. ಣ್ಯಾಶ್ರಯ...ಅಟ್ಟಾನ್ವಯದೊಳು ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ
ಶ್ರಯ ಶ್ರೀಪ್ರಿ [ಪೃ] ಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ

೧೩. ಪರಮೇಸ್ವ[ಶ್ವ] ರ ಪರಮಭಟ್ಟಾರಕ ಕಂಧಾರಪುರವರಾಧೀ
ಸ್ವರ ಸುವರ್ಣ್ಣಗರುಡಧ್ವಜ ಅಟ್ಟಕುಳಕಮಳಮಾ

೧೪. ರ್ತ್ತಂಡ ಸಮರಪ್ರಚಂಡ ಗೀತನ್ರಿ [ನೃ] ತ್ಯರತ ವಿತತಘ
ನಶುಷಿರವಾದ್ಯಲಯ – ಚಚ್ಚಪುಟ – ಚಾಚಪು

೧೫. ಟ – ಪರಮೇಶ್ವರಮುಖಕಮಳವಿನಿರ್ಗ್ಗತಸು [ಶು] ದ್ಧ
ಸಾಳಂಗಬ್ರಹ್ಮವೀಣಾದಿಗೇಯಗಾಂಧರ್ಬ್ಬ [ರ್ವ] ಸಕಳಶಾಸ್ತ್ರಪ್ರವೀ

೧೬. ...... ಳಿನಾಗಾರ್ಜುನಾದಿಪ್ರಸಿದ್ಧಸಿದ್ಧಸಮುದಯನಮಿತ
ಪಾದಾರವಿಂದ ಶರಣಾಗತವ

೧೭. ಜ್ರಪಂಜರ ನಾಮಾದಿಸಮಸ್ತ ....

೧೮. ಜಗದ್ವಿಖ್ಯಾತಕೀರ್ತ್ತಿ ಚತುರ್ಬ್ಭುಜಮೂರ್ತ್ತಿಧರನೆಂತೆನೆ ॥ ಕಂ ॥ ಚತುರುದಧಿವಳಿ [ಳ] ಯವಳಯಿತ । ನುತಭೂಚಕ್ರಮ ನವಾರ್ಯ್ಯ

೧೯. ವೀರ್ಯ್ಯಂ ಕ್ರಿಷ್ಣಂ । ವಿತತಯಶಂ ರಕ್ಷಿಸಿ ತಾಂ । ಶ [ಸ] ತತಂ ಶಾಂ [ಸಾಂ] ಮ್ರಾಜ್ಯಲಕ್ಷ್ಮಿಗಧಿಪತಿಯಾದಂ ॥ ೬ ॥ ವ ॥ ಅಂ

೨೦. ತನೇಕನ್ರಿ [ನೃ] ಪಮಂಡಳಪ್ರಚಂಡಮಂಡಳೀಸ್ವ [ಶ್ವ] ರ ಕ್ರಿ [ಕ್ರ] ಷ್ಣಕಂಧರರಾಯಸಾಂಮ್ರಾಜ್ಯಪ್ರಾಜ್ಯಸಂತತಿಯೊಳು ಸ್ವ

೨೧. ಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸ [ಶ] ಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಂಡ ಳೀಸ್ವ [ಶ್ವ] ರಂ ಲತ್ತನೂರಪುರವರಾಧೀಸ್ವ [ಶ್ವ] ರಂ ತ್ರಿ

೨೨. ವಳಿತೂರ್ಯ್ಯನಿರ್ಘ್ಘೋಷಣಂ ಅಟ್ಟಕುಳಭೂಷಣಂ ಮಂಡಳಿಕಗಂಡ ತಳಪ್ರಹಾರಿ ಬಿರುದಂಕಮಾರಿ ಯಿತ್ಯಾ

೨೩. ದಿ ನಾಮಾವಳಿಸಮಾಳಂಕ್ರಿ [ಕೃ] ತಕ್ಷತ್ರಿಯೋತ್ತಮ ನೆಂತೆನೆ ॥ ಕಂ ॥ ಅಬಳರನಭಿರಕ್ಷಿಸುತಂ । ಪ್ರಬಳರನಱಿ

೨೪. ಯಟ್ಟಿ ಧುರದೊಳಶ್ರಮದಿಂದಂ । ಕಬಳಂಗೊಳ್ವುದು ನಿಚ್ಚಂ । ಸಬಳಂ ಶ್ರೀಕಾರ್ತ್ತವೀರ್ಯ್ಯಭೂಪೋತ್ತಮ

೨೫. ನಾ ॥ ೭ ॥ ತತ್ತನೂಭವಂ ॥ ಕ ॥ ಅಟ್ಟಕುಲಾಗ್ರಣಿ ಧರಣೀ । ಪಟ್ಟಂ ನಿಜ ನೊಸಲೊಳೆಸೆಯೆ ರಿಪುಸಂ

೨೬. ತತಿಯೊಳು [ಳ್] । ಪಟ್ಟಮನಂತಕಪುರದೊಳು [ಳ್] । ಕಟ್ಟುವನೀ ಲಕ್ಷ್ಮಿದೇವನುದ್ಧತವೀರಂ ॥ ೮ ॥ ಕ ॥ ಹರಿ ನೆಲನಂ ಪಾಳಿ

೨೭. ಸು......ರ್ವೀ । ಭರದಿಂ ದಾನದೊಳೆ ಕೂಡಿ ವಾಮನ ರೂಪಂ । ಧರಿಇ [ಯಿಃ] ಸಿದನೆಂದು ನಗುಗುಂ । ಧರಣೀಪತಿ

೨೮. ಲಕ್ಷ್ಮಿದೇವನಾಜ್ಞಾಮಾತ್ರಂ ॥ ೯ ॥ ವ ॥ ಆಮಹೀವಲ್ಲಭನ ಮನೋನಯನವಲ್ಲಭೆ ಯೆಂತೆನೆ ॥ ಕಂ ॥ ಶರಣಾಗತರಕ್ಷಾಮಣಿ ।

೨೯. ತರುಣೀನುತೆ ಸಕಳವಿಬುಧಚಿಂತಾಮಣಿ ಭಾ । ಸುರನಿಜ ಗೋತ್ರಸಿರೋಮಣಿ । ವರಚಂದಲದೇವಿ ಪಟ್ಟರಾಣಿಯೆ

೩೦. ನಿಕ್ಕಂ ॥ ೧೦ ॥ ವ ॥ ಅನ್ನತಿಪ್ರಚಂಡಮಂಡಳೀಸ್ವ [ಶ್ವ] ರಂ

ಪ್ರತಾಪಲಂಕೇಸ್ವ[ಶ್ವ]ರಂ ಲಕ್ಷ್ಮೀಧರಂ ಪ್ರತ್ಯಕ್ಷಲಕ್ಷ್ಮೀಧರನಂತೆ ವೇಣುಗ್ರಾಮುನಾ

೩೧. ಮರಾಜಧಾನಿಯೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ಕಾಲದೊಳೂ ॥ ವ್ರಿ[ವೃ] ॥ ಚ

೩೨. ರಮಶ್ರೀತೀರ್ಗ್ಥನಾಥಂ ಸುರನರಖಚರೋತ್ತಂಸಪಾದಾರ ವಿಂದಂ। ವರವೀರಸ್ವಾಮಿ ನಾನಾಗುಣಗಣನಿಳಯಂ ಜ್ಞಾನಲಕ್ಷ್ಮೀಪ್ರ

೩೩. ಧಾನಂ । ಧರಣೀಲೋಕೈಕನೇತ್ರಂ ಪರಮಸುಖಗತಿ ಪ್ರಾಪ್ತನಾದಿಂ ಬಳಿಕ್ಕೀ। ಧರೆಗೊಪ್ಪಿ......ತ್ಸಂತತಿಜನಿತಮಹಾ

೩೪. ಯಾಪನೀಯೋರುಶಂ[ಸಂ]ಘಂ ॥೧೧॥ ಕಂ॥ ಸ್ವಸ್ತಿ ವರಯಾಪನೀಯ। ಪ್ರಸ್ತುತಸಂಘಪ್ರಸಿದ್ಧಕಾರೆಯಗಣದೊಳ।

೩೫. ಗಸ್ತಿತ್ವತತ್ತ್ವದಿಂ ಗಣ। ನಿಸ್ತಾರಕರಾದರಲ್ಲಿ ದಿಬ್ಯ[ವ್ಯ] ಮುನೀಂದ್ರರೂ[ರ್] ॥ ೧೨॥ ವ॥ ಅನ್ತನೇಕಮುನಿಶಂ[ಸಂ] ತಾನ ತಪೋರಾಜ್ಯಲಕ್ಷ್ಮೀಸುಖೋದಾ

೩೬. ...ನ್ಯದಿಂ ಮುಕ್ತಿಕಾನ್ತಾಘನಸ್ತನಾಲಿಂಗನಸುಖಾಸ್ವಾದ ರಾದರಲ್ಲಿ। ತದಂನ್ವಯದೊಳೂ ॥ ಕಂ ॥ ಕನಕಮನೆ ಕೊಟ್ಟ

೩೭. ವಿಬುಧ। ರ್ಗ್ಗನವರತಂ ಕೀರ್ತ್ತಿವೆತ್ತ ಕಾರಣದಿಂದಂ। ಕನಕಪ್ರಭನಾಮಯುತಂ। ಜನಿಯಿಸಿದಂ ಜಾತರೂಪಧರವಿಖ್ಯಾತಂ॥೧೩॥

೩೮. ತನ್ಮುನೀಶ್ವರಪ್ರಿಯಶಿಷ್ಯಾಗ್ರೇಸರನೆಂತೆನೆ ॥ ವ್ರಿ॥ ವರಮೀ ಮಾಂಸಕಕಂಜಕುಂಜರನಿಭಂ ಚಾರ್ವಾಕವಾದೀಭಕೇ । ಶ[ಸ]

೩೯. ರಿ ವೈಶೇಷಿಕಲೇಲಿಹಾನವಿನತಾಪತ್ಯಂ ಸುಸಾಂಖ್ಯಾ ವನೀ। ಧರವಜ್ರಾಯುಧನುಗ್ರಬೌದ್ಧಬುಧಜೀಮೂತಾಳಿಝುಂ

೪೦. ಝಾನಿಳಂ। ನಿರುತಂ ಶ್ರೀಧರದೇವ ದಿಬ್ಯಮೆನಿಪಂ ತ್ರೈವಿದ್ಯ ಚಕ್ರೇಶ್ವರಂ ॥ ೧೪ ॥ ಕಂ॥ ಯೀಧರೆ ಬಣ್ಣಿಪುದಖಿಳಕ। ಳಾಧಾ

೪೧. ರರನಧಿಕಪುಂಣ್ಯರಂ ತ್ರೈವಿದ್ಯ । ಶ್ರೀಧರಮುನೀಂದ್ರ ಶಿಷ್ಯರ। ನಾಧರರನಮಳಬಳಿಯ ಕನಕಪ್ರಭನಂ॥ ವ್ರಿತ್ತ॥

೪೨. ಸುರುಚಿರಕೀರ್ತ್ತಿಧಾಮುಕನಕಪ್ರಭಪಂಡಿತದೇವಭಾಗ್ಯವೀ। ಧರೆಗತಿ ಕೌತುಕಂ ನೆಗಳ್ದ ಕೂಂಡಿಮಹೀತಳವೆಯೆ ರಾ

೪೩. ಗದಿಂ । ಚರಣತಳಾಶ್ರಿತಂ ವಿಬುಧಸಂತತಿಬ್ಯ [ಬೇ] ಡೆ ಸಮಸ್ತವಸ್ತುವಂ। ಕರದೊಳು ದೀವಡೀವುುನಿ ಮನೋಹರಜಂಗಮ

೪೪. ಕಲ್ಪಭೂರುಹಂ ॥ ೧೬ ॥ ಕಂ॥ ಜಿನಸಮಯಕುಮುದವನ ವಿಕ। ಸನಚಂದ್ರಂ ಜಿನಮತಾಬ್ಜವನಕಳಹಂಸಂ। ಜಿನಪೂಜಾಸಂಕ್ರಂ

೪೫. ದನ। ನನಘಂ ಕನಕಪ್ರಭಂ ಜಗದ್ವಿಖ್ಯಾತಂ ॥ ೧೭ ॥ ವ॥ ತದೀಯ ಚಾರುಚರಣಾರವಿಂದಮಕರಂದರಸಾಸ್ವಾದನಮ

೪೬. ತ್ತಚಿತ್ತಭ್ರಿಂ [ಭೃಂ] ಗನೆಂತನೆ ॥ ವ್ರಿತ್ತ ॥ ನಿರುಪಮಹೊತ್ತಿಗೌಂಡನ ತನೂಭವನೂರ್ಜ್ಜಿತ ಅಂಮುಗಾವುಂಡನೀ। ಧರೆಯೊ

೪೭. ಳು ದಾನದಿಂದೆಸೆವನಾತನ ವಲ್ಲಭೆ ಗಾವರಾಣಿಯಂ। ಸರಿಯೆನಬಾರದಾವ್ಯಾಳಜಿಗೌಡಿಗೆ ಮಾಡುವ ದಾನಧ

೪೮. ರ್ಮಸಚ್ಚರಿತದೊಳೆಂದಡಂತವರ್ಗ್ಗೆ ಹೊಲ್ಲಣನೆಂಬ ತನೂಜಂನಪ್ಪುದಂ ॥ ೧೮ ॥ ವ॥ ಅಸ್ತು ಪುತ್ರಪೌತ್ರಕಳತ್ರಸಮನ್ವಿತಂ

೪೯. ಪರಮಾನುರಾಗಸುಖದಿಂದಿರಲೊಂದುದಿನ ಯೆಪ್ಪತುಂಬಾಡದ ಪ್ರವಿದ್ಧದ....ರಳೆಂಟುಂ ಬಾಡದ ಬೆಂಚು

೫೦. ಣೆ......ಕೆಯ ಮೂಲಶ್ವಾ [ಸ್ವಾ] ಮಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಮುರಿಯುರಂಮುಗಾವುಂಡಂ ತಂಮೂರ ಮಧ್ಯದೊಳು ಶ್ರೀಮದೆಳ್ಕೋ

೫೧. ಟೆ ಮಹಾದೇವರಾಜ್ಞೆಯಂ ಜ್ಯೋಗವಟ್ಟಿಗೆಯಂ ಧರಿಯ್ಸಿಮಾನಸ್ತಂಭಮಕರತೋರಣಪಂಚಮಹಾ

೫೨. ಶಬ್ದವಿಭೂತಿಸಮಂನ್ವಿತಂ ಸಕಳ .... ಕರ್ಮ್ಮನಿರ್ಮ್ಮೂಳನಾರ್ತ್ಥಂ ಶ್ರೀಪಾರ್ಶ್ವಜಿನೇಂದ್ರಭವನಮಂ ಮಾಡ್ಸಿ [ಡಿಸಿ] ಶಕವರ್ಷಂ

೫೩. ೧೧೩೦ ತೆನೆಯ ವಿಭವಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧದ ೩ ಸೋಮವಾರದಂದು ಶ್ರೀಮನ್ಮಹಾಮಂ

೫೪. ಡಳೇಶ್ವರಂ ವೀರಲಕ್ಷ್ಮೀದೇವರ್ಸರ ನಿಎ [ಯ] ಮದಿಂ ಆಹಾರಾ....ಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನಾರ್ತ್ಥಂ ಖಂಡಸ್ಫುಟಿತ ಜೀರ್ಣ್ಣಜಿನಾಲ

೫೫. ಯೋಧರಣಾರ್ತ್ಥಂ ಶ್ರೀಯಾಪನಿಯಶಂ [ಸಂ] ಘವೈಳಾಪಾಂನ್ವಯ-ಕಾರೆಯಗಣಾಚಾರ್ಯ್ಯವರ್ಯ್ಯ-ಶ್ರೀಕನ

೫೬. ಕಪ್ರಭಪಂಡಿತದೇವದಿಬ್ಯ [ವ್ಯ] ಶ್ರೀಪಾದಪದ್ಮಪ್ರಕ್ಷಾಳ ನಂ ಗೆಯ್ದಾ ಗುರುಗಳಿಗೆ ಗುರುಭಕ್ತಿಪೂರ್ವ್ವಕಂ ಶ್ರೀ

೫೭. ಮನ್ಮಹಾಪ್ರಭು ಮೂಲಿಗಂ ಮುರಿಯ್ಯರಂಮುಗಾವುಂಡನು ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸರ್ವ್ವಬಾಧ[ಧಾ] ಪರಿಹಾ

೫೮. ರಾರ್ತ್ಥಂ ತಂನ...ಶಾಗ್ನೇಯದಿಗ್ಭಾಗದಲಿ ಕೊಟ್ಟ ಭೂಮಿ ಕಂಬ ೭೦೦ ದಾನಶಾಲೆಯ ನಿವೇಶನಂ...ವನೆಯ ಹಸ್ತ

೫೯. ೨೦ ಗೊಟ್ಟಗೆಯ ಮನೆ ಹಸ್ತ ೧೦ ಯೆಲ್ಯ[ಲೆ] ದೋಂಟ ಕುಳಿ ೩೦೦ ಗಾಣ ೧ ಅಂಗಡಿ ೧ ಪೂದೋಟ ೧ ಯೆಲೆ ವೇಱಂಗೆ

೬೦. ವಾಸ ೧ ಮೇಟಿಗಾಳಗವೆ ೧ ಅವತ್ತ ಯಿಂತಿನಿತಂ ಬಿಟ್ಟ ದತ್ತಿ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥ ಶ್ಲೋ ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾ

೬೧. ದತ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ । ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾ ಫಲಂ ॥ ೧೯ ॥ ಶ್ಲೋ ॥ ನವಿಷ್ಟಂ[ಷಂ] ವಿಷಮಿ

೬೨. ತ್ಯಾಹುರ್ದ್ದೇವಸ್ವಂ ವಿಷಮುಚ್ಯತೆ ॥ ವಿಷಮೇಕಾಕಿನಂ ಹಂತಿ ದೇವಸ್ವಂ ಪುತ್ರಪೌತ್ರಕಂ ॥ ೨೦ ॥ ವ ॥ ಸ್ವಸ್ತಿ ಶ

೬೩. ಕವರ್ಷಂ ೧೧೭೯ ತೆನೆಯ ಪಿಂಗಳಸಂವತ್ಸರದ ಚೈತ್ರ ಸು[ಶು]ದ್ಧ ೭ ಗುರುವಾರದಲು ಶ್ರೀಮನ್ಮಹಾ

೬೪. ಪ್ರಧಾನಂ ಸವ್ವಾ೯ಧಿಕಾರಿ ಚೌವುಡಿಸೆಟ್ಟಿಯರ ಬೆಸದಿಂ ಕಲ್ಲ ರ್ಸರ ಸಿಯಾಮದಿಂ ಶ್ರೀಮತು ಸುಂಕಾಧಿ

೬೫. ಕಾರಿ ಮತಗೌಂಡನು ಚಿಂಚುಣಿಕೆಯ ಪಂಚಮತಸ್ಥಾನಂಗ ಳಿಗೆ ಬಿಟ್ಟ ದತ್ತಿಯೆಂತೆಂದಡೆ ಮೂಱು ಮದುವೇಱುಪ್ಪು ಸಾಂ

೬೬. ಕಯಿಪ್ಪತ್ತೆತ್ತಿನ ಪಟ್ಯ ಯಿಂತಿನಿತು....ಪರಿಹಾರವಾಗಿ ಬಿಟ್ಟ ದತ್ತಿ ಮಂಗಳಮಹಾ ॥ ಶ್ಲೋ ॥

೬೭. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಶುಂ[ಸುಂ] ಧರಾಂ । ಷಷ್ಟಿರ್ವ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ

೬೮. ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ... ...

೬೯. .... ॥ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

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೧. ಶ್ರೀನುತಱಟ್ಟವಂಶವರವಾರ್ಧಿಬವಪ್ಪ್ರಲರುಂ ನೃಪ ಮ್ಮಹೀ। ಮೂನಿನಿಗಳ್ಕರಿಂ ತು

೨. ಡುವ ಮೌಕ್ತಿಕಮುಂಡನದಂನ ರಂನರೊ। ಳ್ಭೂನುತನಾವ ಧೂಟರಾಯಶಿ

೩. ರೋಮಣಿಯಂತೆಸೆದಂ ಧರಿತ್ರಿಯೊಳ್। ಸೇನಮಹೀಭೂಬು ಜಂ ಭುಜಬಳಾನ್ವಿತನಪ್ರತಿಮಪ್ರಭಾವ

೪. ದಿಂ ॥೧॥ ಆವಸುಧಾಧೀಶಂಗಂ। ಲಾವಂಣ್ಯಾಂಭೋನಿ ಧಾನಲಹರಿಕೆ ಲಖುವಾ–। ದೇವಿಗವುಃವಯಿಸಿದ ವಸು।

೫. ಧಾವಿನುತಂ ಕಾರ್ತ್ತವೀರ್ಯ್ಯನನುಪಮಶೌರ್ಯ್ಯಂ ॥೨॥ ಆರಾಜಕುಂಜರಂಗಂ। ನೀರೇರುಹಪತ್ರನೇತ್ರೆ ಪದ್ಮಾ–

೬. ವತಿಗಂ। ವೀರನುದಾರಂ ವಿಶದಯಶೋರಮಣಂ ಲಕ್ಷ್ಮಿ ದೇವನಾತ್ಮಜನಾದಂ ॥೩॥ ಆನೃಪನ ಮನೋವಲ್ಲಭೆ।

೭. ಭೂನುತಸಚ್ಚರಿತೆ ಚಂದ್ರಿಕಾದೇವಿ ಮಹ। ದ್ದಾನೆ ಘಟ ಸರ್ಪ್ಪವಿಜಯಜ। ಯಾನಕರವಜನಿತಜನಮನೋ

೮. ಮುದೆ ಜಗದೊಳ್ ॥೪॥ ಅವರೊಲವಿನ ತನುಜಕ್ಕಾರ್। ತ್ತವೀರ್ಯ್ಯನುಂ ಮಲ್ಲಿಕಾರ್ಜ್ಜುನನುಮವರ್ಗ್ಗ

೯. ಳೊಳಾ। ದಿವಿಜೇಂದ್ರವಿಭವನಾಹವ–। ಧವಳಂ ಧರಣೀಶ ಮೌಳಿಲಾಳಿತಚರಣಂ ॥೫॥ ಸ್ವಸ್ತಿ ಸಮಧಿಗ

೧೦. ತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂ ಲತ್ತನೂಪ್ಪುರ ರವರಾಧೀಶ್ವರಂ ತ್ರಿವಳಿತೂರ್ಯ್ಯನಿರ್ಗ್ಘೋಷಣಂ

೧೧. ಱಟ್ಟಕುಳಭೂಷಣಂ ಸಿಂಧೂರಲಾಂಛನಂ ಸಫಳೀಕೃತ ವಿದ್ವಜ್ಜನಾಭಿವಾಂಛನಂ ಸಾಹಿತ್ಯವಿ

೧೨. ದ್ಯಾವಿರಿಂಚಂ ವೀರಕಥಾಕರ್ಣ್ಣನಜಾತರೋಮಾಂಚಂ

ಸುವರ್ಣ್ಣಗರುಡಧ್ವಜಂ ಸಹಜಮಕರಧ್ವಜಂ ಸಂಗ್ರಾಮ

೧೩. ತೂಳೀಕೃತಗದಾದಂಡಂ ಕದನಪ್ರಚಂಡಂ ಸಿಂಧುರಾರಿ ಬಂಧುರಕಬಂಧನರ್ತ್ತನಸೂತ್ರಧಾರಿ ರಿಪುಶಿ

೧೪. ರಃಖಂಡನಕರಾಳಕರವಾಳಂ.........ರಿ ಮಂಡಳಿಕಗಂಡ ತಳಪ್ರಹಾರಿ......ನಂದನಂ ವಿಭವಸಂಕ್ರಂದನಂ ಸಾಹಸೋತ್ತುಂಗಂ

೧೫. ಬಪ್ಪನ ಸಿಂಗಂ ನಾಮಾದಿಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಳೇಶ್ವರಕಾರ್ತ್ತವೀರ್ಯ್ಯದೇವರಸರ್ ವೇಣುಗ್ರಾಮೆಯ ನೆಲೆ

೧೬. ವೀಡಿನೊಳ್ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯು ತ್ತುಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳ್ ॥ ಕಂಕಣನೂರ ಪ್ರ

೧೭. ಭು ವೀತಾಂಕುಶಬಾಚರಸನಾಮಹಾತ್ಮನ ಸತಿ ಸತ್ಪಂಕ ರುಹವದನೆ ಪುಂಣ್ಯಾಳಂ........ವೇಣಿ ಪರಸಿಯವ್ವೆಯ

೧೮. ವರ್ಗ್ಗಳ ತನುಜರ್ ॥ ೬ ॥ ಶ್ರೀಕಾಂತಂ ಹೆಂಮ್ಮಣಯ್ಯಂ ನಿಜಕುಳಪಳಿತಾಂವ್ರಾಕರೋತ್ತುಂಗವಜ್ರ । ಪ್ರಾಕಾ

೧೯. ರಂ ಚಿಟ್ಟಣಯ್ಯಂ ಪ್ರಕಟಿತಮಹಿಮಂ ತೋಷಿತಾಶೇಷ ವಿದ್ವ । ಲ್ಲೋಕಂ ಶ್ರೀಕಾಳಿಮಯ್ಯಂ ಸಕಳನೃಪಸಭಾಸ್ತುತ್ಯ

೨೦. ಸಾಹಿತ್ಯವಾಕ್ಯಾಂ । ತಾಕಾಂತಂ ಅಟ್ಟರಾಜ್ಯೋದ್ಧರಣ ಪರಿಣತಂ ಮಂತ್ರಿ ಚಾವುಂಡರಾಯಂ ॥ ೭ ॥ ನಯನಿ

೨೧. ಪುಣರುಪಾಯಚತು । ಷ್ಟಯಂಗಳಂ ಅಟ್ಟರಾಜ್ಯದೊಳ್ದಿಶೆ ವರುಣಾ । ಶ್ರಯದೊಳ್ ಬಿದಿ ನಿಲಿಸಿದ

೨೨. ನೆನೆ । ಜಯಾಶ್ರಯತ್ತರ್ಂಮ್ಮ ನಾಲ್ವರುಂ ಸೊಗಯಿಸು ವರ್ ॥ ೮ ॥ ಅಗ್ರಜನವರೊಳ್ವಾದಾ । ನುಗ್ರಹಸರ್ವ್ವಜ್ಞ

೨೩. ನಾತ ಪತಿಯ ಮಹೀಪಾ । ಳಾಗ್ರಣಿಯ ಕಾರ್ತವೀರ್ಯ್ಯನ ನುಗ್ರಹದಿಂ ಹಂಮರಾಜನೂರ್ಜ್ಜಿತತೇಜಂ ॥ ೯ ॥

೨೪. ಬರೆಯಿಸಿದಂ ನಿಜವಂಶದ । ಪುರಾತನರ್ಪ್ಪಡೆದ ಶಾಸ ನಮುಂ ತಾ ಪರಂ । ಪರೆಯಿಂ ಸ್ಫುಟಯಿಸೆ ಮುನ್ನಂ । ಬರೆದರ್ತ್ಥ

೨೫. ಮನಿದಱೊಳದಱ ಲಿಖಿತಕ್ರಮದಿಂ ॥ ೧೦ ॥ ಅದೆಂತೆಂ ದೊಡೆ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತಧರಾವೃತ । ವಿಸ್ತೀರ್ಣ್ಣಯಶಃ ಪ್ರಕಾಶನೆ

೨೬. ಱಿಗನೃಪಲೋ । ಕಸ್ತುತ ಱಟ್ಟಾನ್ವಯಮೂ । ಲಸ್ತಂಭಂ ಪ್ರಾಜ್ಯರಾಜ್ಯವಿಭವಾರಂಭಂ ॥ ೧೧ ॥ ಸುಖದಿಂ ನಿಜರಾಜಧಾನಿ

೨೭. ಕೂಂಡಿಯ ಪಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿರ್ದ್ದು ಶಕವರ್ಷದ ೫೦೦ ನೆಯ ಭಾವಸಂವತ್ಸರದ ಆಷಾ

೨೮. ಡ ಶುದ್ಧ ೧೦ ಸೋಮವಾರದಂದು ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರನೆಱಿಗದೇವರಸರ್ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಮಾದಿ

೨೯. ರಾಜದಣ್ಣಾಯಕರ್ಗ್ಗೆ ಕೂಂಡಿಮೂರುಸಾಸಿರದ ಕುರುಂಬೆಟ್ಟಗಂಪಣದ ಬಳಿಯ ಬಾಡ ಕಂಕಣನೂರ ಪ್ರಭುತ್ವಮಂ

೩೦. ಅಷ್ಟಭೋಗತೇಜಸಾಮ್ಯಸಹಿತಂ ಧಾರಾಪೂರ್ವ್ವಕಂ ಕೊಟ್ಟ ಸಾಮಾನ್ಯಭೂಮಿ ಊರಿಂ ಮೂಡಲ್ ಮೋದಿಣಿಯ ಸೀ

೩೧. ಮೆಯಿಂ ಪಡುವಲ್ ನಾಗನೂರ ಸೀಮೆಯಿಂ ಬಡಗಲ್ ಕಂಬಂ ೪೧೦೦ ತೋಂಟಂ ಕಂಬ ೫೦ ಊರ ನೈರುತ್ಯಂ ಪ್ರಭು

೩೨. ಮಾನ್ಯದ ಮಗಿಲ್ ಹಸ್ತಂ ೪೦ ಬಣಂಬೆ ಹಸ್ತಂ ೪೦ ॥ ಕನ್ನಡಿಗಂ ವಂಶದೊಳು । ತ್ಪಂನಂ ಶಾಂಡಿಲ್ಯಗೋತ್ರ–ವಿಪ್ರಾನ್ವಯದೊಳ್ ।

೩೩. ತಂನದಟಂ ದಳದಬ್ಬುಕ । ನುನ್ನತನಾಮಾದಿರಾಜದಣ್ಣಾಧೀಶಂ ॥ ೧೨ ॥ ದಣ್ಣಾಧೀಶಪಯೋಜಪಂಕಜಸಖಂ ದಣ್ಣೇ

೩೪. ಶವಾಣೀವರಂ । ದಣ್ಣಾಧೀಶವಿಶಾಳಭಾಳತಿಳಕಂ ದಣ್ಣೇಶದೈತ್ಯಾಂತಕಂ । ದಣ್ಣಾಧೀಶವರೇಂಣ್ಯಪುಂಣ್ಯಭುವನಂ

೩೫. ದಣ್ಣೇಶನೇತ್ರತ್ರಯಂ । ದಣ್ಣಾಧೀಶ್ವರ ಮಾದಿರಾಜನೆಸೆವಂ ದಣ್ಣೈಕಧರ್ಮ್ಮಾತ್ಮಜಂ ॥ ೧೩ ॥

೩೬. ಶ್ರೀಮೂಲಸ್ಥಾನದ ಕಲಿದೇವಸ್ವಾಮಿಯ ಭೂಮಿ ಕಂಬಂ ೫೫೦ ತೋಂಟ ೧ ಮನೆ ಹಸ್ತಂ ೮ ॥

೩೭. ಯಾಪನಿಯ ಸಂಘದ ಮೂಲವಸದಿಯ ಭೂಮಿ ಕಂಬಂ ೪೫೦ ದಾನಶಾಲೆ ಹಸ್ತ ೬ ॥ ಮೂಲಸಂ

೩೮. ಘದ ಬಸದಿಯ ಸರ್ವ್ವಬಾಧಾಪರಿಹಾರಂ ಕಂಬ ೫೫೦ ದಾನಶಾಲೆ ಹಸ್ತ ೮ ॥ ಮೂಲಸ್ಥಾನಂ ಕಲಿದೇವಾಲಯಮುಂ

೩೯. ಮೂಲವಸದಿಗಳುವೆರಡುಂ ಜೀರ್ಣ್ಣಾಲಯಮಾಡಿದ್ದೊರ್ಡವಂ । ಮೀಲಿತಧರ್ಮ್ಮಂ ಪ್ರಭುಪ್ರಧಾನಂ ಹೆಮ್ಮಂ ॥೧೪॥ ಪುರಲಕ್ಷ್ಮಿಯ

೪೦. ತಲೆದುಡುಗೆಯೊ । ಲಿರು [ತಿಹ] ಪುರುಷಾರ್ತ್ಥತೀರ್ತ್ಥನಾದೇವಗ್ರಿಹೋ । ತ್ಕರಮಂ ಮಾಡಿಸಿ ಜೀರ್ಣ್ಣೋ । ದ್ಧರಣ

೪೧. ದ ಮಹಿಮಾಮನೋಹರಿಪ್ರಿಯನಾದಂ ॥೧೫॥ ಕೆಱೆಬಾವಿಸತ್ರಮೆಱೆಯಿಸು । ವಱವಟಗೆ ಪುರಪ್ರ

೪೨. ದೇಶಪರಿಸರದೊಳ್ ಕಿ–। ಕ್ಕಿಱಿದಿಱಿದಾರವೆಗಳುಮ....। ನೆಱೆ ತಂನಿಂದೊಳವಿಂನಮಳ....ಪ್ರಭುಗಳ್ ॥೧೬॥ ಆಚಾತುರ್ಯ್ಯನಿವಾಸನ

೪೩. ಪ್ಪ ವಿಭು ಹೆಮ್ಮಯ್ಯಂ........ಮುರ್ವ್ವೀನುತೋ ದ್ಭ........ನ್ವಿತೆ......ಯುದೆ......ಸಂಸ್ತುತ್ಯನಾತ್ಮಾನ್ವಯ । ಪ್ರಾ

೪೪. ಚೀನಾರ್ಕ್ಕನಗಂಣ್ಯಪುಂಣ್ಯನನವದ್ಯಾಚಾರನಗ್ರಾತ್ಮಜಂ...ಭಂ ವಿಶ್ವನಿಯೋಗಯೋಗ್ಯ

೪೫. ವಿಭು ತಾ ವಾಚಸ್ಪತಿಪ್ರಾಭವಂ ॥೧೭॥ ವಿಳಸತ್ಕಳಾಕಳಾಪಾ । ಕಳಿತದೆ......ನಿಜಾನ್ವಯಾಂಬರಚಂದ್ರೋ । ಜ್ವಳ

೪೬. ನಖಿಳಧರೆ ಸುಪುತ್ರರಂ । ಕುಳದೀಪಕನೆಂದು ಪೊಗಳೆ ನೆಗಳ್ದನುದಾತ್ತಂ ॥೧೮॥ ಬ್ರಹ್ಮೇಶ್ವರದೇವರ ಸರ್ವ್ವಬಾಧಾಪರಿ

೪೭. ಹಾರಂ ಭೂಮಿ ಕಂಬ ೩೦೦ ಗೃಹಂ ಹಸ್ತ ೬॥ ಅಷ್ಟೇಶ್ವರ ಭೂಮಿ ೪೫೦ ಗೃಹಂ ಹಸ್ತ ೬ ತೋಂಟ ೧॥ ಕ

೪೮. ರುವಗೆಯಿ ಕಂಬಂ ೪೫೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಕಳಸಕ್ಕೆ ಭೂಮಿ ೪೫೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಭಳಾರಿಯ

೪೯. ಭೂಮಿ ೨೫೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಕೊಳಗಕ್ಕೆ ಭೂಮಿ ೩೦೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಅಕ್ಕಸಾಲೆಗೆ ಕಂಬ ೪೫೦ ಗ್ರಹಂ ಹಸ್ತ

೫೦. ೬॥ ಬ್ರಹ್ಮದೇವಂಗೆ ಭೂಮಿ ೨೦೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಸೆಟ್ಟಿಗುತ್ತಗೆಯಿ ೫೦೦ ಗ್ರಹಂ ಹಸ್ತ ೭॥ ಸೇನಭಾವ ಭೂ

೫೧. ಮಿ ೪೫೦ ಗ್ರಹಂ ಹಸ್ತ ೭॥ ಹರಿಯುರಿಗ ಉಬ್ಬಾನಿಕಗೆಯಿ

೬೦೦ ಗ್ರಹಂ ಹಸ್ತ ೧೨॥ ಬಾಗಿಲಭೂಮಿ ೩೦೦

೫೨. ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಕೆಱೆಗಱುವಣಂ ಸಹಿತ ಭೂಮಿ ೩೦೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಧರ್ಮ್ಮತಕ್ಕಱುವವುರಹತಂ ಭೂಮಿ

೫೩. ೩೦೦ ಗ್ರಹಂ ಹಸ್ತ ೬॥ ಬ್ರಹ್ಮಪುರಿಗೆಯಿ ೧೦೦ ಮನೆ ಹಸ್ತಂ ೪॥ ವಿನಾಯಕ ಭೂಮಿ ೧೦೦ ಮನೆ ಹಸ್ತ ೪॥

೫೪. ಮಸನೆ......ಬ್ರ್ಬಗೆ ಭೂಮಿ ೧೦೦ ಮನೆ ಕೈ ೪॥ ನಾವಿದಗೆಯಿ ೨೦೦ ಮನೆ ಕೈ ೬॥ ಅನಾಮಿಕ ಭೂಮಿ ೨೦೦ ಮನೆ

೫೫. ಹಸ್ತ ೨೦॥ ಬಣಂಬೆ ಪ್ರತ್ಯೇಕಂ ಮಾನ್ಯವನಿತಕ್ಕಂ ಅಗಲಂ ಹಸ್ತ ೮ ನೀಳಂ ಹಸ್ತ ೩೦ ॥ ಆರಸುಗಳೊಳ

೫೬. ಗ....ಪಡಿ....ಪರಿಪಾಳಿಸಿದಂಗಿಹಂ ಪರಂಗಳ ಸುಖಮುಂ ದೊರೆಕೊಳ್ಗುಮಳಿಪೆ ನಿಜ ಪಿತೃಪರಿಕರದೊಡಗೂಡಿ ನರಕ

೫೭. ದೊಳೆ ನೆಱೆ ಬೀಳ್ಗುಂ॥ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾಂ। ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ ॥ ೧೯ ॥

———:o:———

Inscription. No. 24.

Jūgaḷa Inscripton

೧. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂ
೨. ಡಳೇಸ್ವರ ತಗರಪುರವರಾಧೀಶ್ವರ
೩. ಶಿಲಾಹಾರನರೇಂದ್ರ ಜೀಮೂತವಾಹನಾನ್ವ
೪. ಯಪ್ರಸೂತಂ ಸುವರ್ಣಗರುಡಧ್ವಜಂ ಮಱು
೫. ವಂಕಸರ್ಪ್ಪಂ ಅಯ್ಯನ ಸಿಂಗಂ ರಿಪುಮಂಡಳಿಕ
೬. ಭೈರವಂ ವಿದ್ವಿಷ್ಟಗಜಕಣ್ಠೀರವಂ ಇಡು
೭. ವರಾದಿತ್ಯಂ ರೂಪನಾರಾಯಣಂ ಶೌಚಗಾಂಗೇಯಂ
೮. ಸನಿವಾರಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಲಂಘನ ಕಲಿಯು
೯. ಗವಿಕ್ರಮಾದಿತ್ಯ ಶ್ರೀಮಹಾಲಕ್ಷ್ಮೀದೇವೀಲಬ್ಧ

೧೦. ವರಪ್ರಸಾದ ಇತ್ಯಾದಿನಾಮಾವಳಿವಿರಾಜಿತಶ್ರೀಮ
೧೧. ದ್ವಿಜಯಾದಿತ್ಯದೇವರಸರು ವಳವಾಡದ ನೆಲೆವೀ
೧೨. ಡಿನಲು ದುಷ್ಟನಿಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳನಪುರ
೧೩. ಸ್ಸರಂ ಸುಕಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತುಮಿ
೧೪. ರೆ ... ...

:o:

Inscription No. 25.

Inscription No. 2 on the outer wall of the Shrine of Kōpēśvara Temple, Kidrāpūra (Kolhapur State).

೧ ಶ್ರೀಹರಿಗೆ ಗರುತುಮನನ್ತೆ ಮದನಾರಿಗೆ...ನನ್ತೆ ರಾವಣಾಸುರಹರನಪ್ಪ ರಾಘವ

೨. ಶ್ರೀಪತಿಗೆ ಮರುತ್ಸುತನನ್ತೆ ವೈರಿಭೇರುಂಡ....ವಿಜಯಾವನಿಪತಿಗೆ ಸಂಗರದೊ

೩. ಳು ರಿಪುಮಾರಣಕ್ರಿಯಾಪರಿಣತಿಯಲ್ಲಿ ತಾನೆ ಸುಭಟಾಗ್ರಣಿ

೪. ಬೊಪ್ಪಣದಣ್ಣನಾಯಕನ್ನ ॥

:o:

Inscription No. 26

Insciption No. 3 on the same Temple

೧. ಇದು ದಿಟವೊಂದೆ ಮಾತು ದಿವಿಜಾಧಿಪನಿಪ್ಪೆಡೆ
೨. ದೇವಲೋಕವ। ಗ್ಗದ ಮ್ರಿಗರಾಜನಿಪ್ಪೆಡೆ ಬನಂ
೩. ಗಜವಿಪ್ಪೆಡೆ ಸೇನೆ ಚಂದ್ರನಿ। ಪ್ಪೆಡೆ.....ಸ
೪. ನಂ ಚಮೂಪತಿಸಿಖಾಮಣಿಬೊಪ್ಪಣದಂ
೫. ಣ್ಣನಾಥನಿ। ಪ್ಪೆಡೆ ಸಭೆ ಕಳ್ಪಭೂಮಿ

೬. ರ್ಹವಿಜ್ರ್ಪದೆ ಬಂಧುರವುಂದರಾಜ

೭. ಳಂ ॥

———:o:———

Inscription No. 27.

Inscription No. 4, on the same Temple.

೧. ಸಾಸಿರ ಮುಖದೊಳು ತಳ್ತಿ । ಚರ್ಚ್ಚಿ

೨. ಸಿರ ನಾಲಗೆಯಿನೆಯ್ದೆ ಬಣ್ಣಿಸಲೆ

೩. ನ್ನಾ ॥ ವಾಸುಗಿ ನೆಱೆವನೆ ವಿನ

೪. ಯವಿ । ಳಾಸಂ ದಣ್ಡೇಸ ಸಿರಿಗ

೫. ನಗಣಿತಗುಣರೆ ॥

———:o:———

Inscription No. 28.

Inscription No. 5, on the same Temple.

೧. ಇನತೇಜಂ ಬೊಗದನ್ತೆ ಕೊರ್ವ್ವಿದ ಕುಭ್ರಿ

೨. ದ್ವಂಶಗಳಂ ಸೀಳ್ದು ದ । ಣ್ಡನಿಯೋಗಂ ಗುಣ

೩. ವ್ರಿತ್ತಿ ವಿಶ್ರುತ ವಿಳಾಸಂ

೪. ಕೂಡೆ ಮೆಯ್ವೆತ್ತು ತೋ ॥ ರ್ಪ್ಪನೆಗಂ ವೈರಿ

೫. ಘರಟ್ಟ ಭೂಮಿಪತಿಗೇಕಚ್ಛತ್ರಮಂ

೬. ಮಾಡಿ ಮೇ । ದಿನಿಯಂ ಮೆಚ್ಚಿಪ ನಮ್ಮ ಬೊ

೭. ಪ್ಪಣಚಮೂನಾಥನ್ನಿಜ ಪ್ರೌಢಿಯಿಂ ॥

———:o:———

Inscription No. 29.

Inscription No. 6, on the same Temple.

೧. ಅನುಪಮಧರ್ಮ್ಮನನ್ದನಗುಣೋನ್ನತ

೨. ಭೀಮಭುಜಪ್ರತಾಪಮ । ರ್ಜ್ಜನವ

೩. ರಕೀರ್ತ್ತಿ ನೂತನಕುಳಾಭ್ಯುದ
೪. ಯಂ ಸಹದೇವಕಾರ್ಯ್ಯಕೀ। ರ್ತ್ತನೆ ನಿ
೫. ಜವಾಗಿರಲು ನೆಗರ್ದ್ದ ಪಾಣ್ಡವರವ್ವೆ [ಪಾಣ್ಡವರೈವ]
೬. ತ್ನ[ರು] ವೇಕರೂಪದಿಂ। ಜನಿಯಿಸಿದ
೭. ಸ್ತೆ ರಂಜಿಸುವನುರ್ವ್ವಿಗೆ ಬೊಪ್ಪಣದಣ್ಡ
೮. ನಾಯಕಂ ॥

———:o:———

Inscription No. 30.

Inscription No. 7, on the same Temple.

೧. ......ವಾಗದೊಡಂದಿಬಿದೆನೋವಿ
೨. ಸಿ......ಮಾಹನ ಸರ್ಬ್ಬಸ್ವಮನಾಗಲೆ
೩. ಕೊಂಡು ವಿಜಯಲಕ್ಷ್ಮಿಯನಿ
೪. ಡುವೆಣ್ಣೆನಿಸಿದುದು ತೋಳ ಬಾ
೫. ಳು ಬೊಪ್ಪಣನ

———:o:———

Inscription No. 31.

Inscription No. 8, on the same Temple.

೧. ಅರಿಕರಿಶಿರಸ್ಸಮೂಹಮು। ನ
೨. ರಿವುರಿಸದೆ ಬಾಧಿಪಲ್ಲಿ ಕಾಮ್ರ್ಮ್ಮ
೩. ಗಿಲೆಡೆಯೊ। ಳ್ವಿರಿ

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Inscription No. 32.

Inscription No. 9, on the same Temple.

೧. ಬವರದೊಳದ್ಭುತಂ ಸಿರಿಪತಿಧ್ವಜನೀ
೨. ಶನ ಶೋಣಪಾಣಿಪ। ಲ್ಲವಕಳಿ

೩. ತಾಸಿ–ಕಾಳಭುಜಗಂ ಭುಜಗರ್ವ್ವ

೪. ದಿನಾನ್ತಕಾಱಿಯು । ನ್ತವಿಸುವ ನಂ

೫. ಜುಪೊಯ್ವ ಸಿಡಿಲೊಯ್ವ ಜವಂ

೬. ಬಟಿಕೆಯ್ವ ವ್ರಿತ್ಯ ನುಂ ।

೭. ಗುವ ಹೊಸ ಮಾರಿ ಭೂತ

೮. ಬಲಿಗೆಯ್ದೊಲಿದಾಡುವ ರೌದ್ರ

೯. ಭೈರವ ॥

———:o:———

Inscription No. 33.

Inscription No. 10, on the same temple.

೧. ನುಡಿ ಕಲ್ಲೊಳ್ಳೊ...ದಕ್ಕರಕ್ಕೆ ಮಱುವೊಕ್ಕಂ ಕೀರ್ತಿ ಲೋ

೨. ಕಕ್ಕೆ ಬ್ಯ । ಳ್ಗೊಡೆಬೆತ್ತಂ ಕರುಣಾರಸಕ್ಕೆ ಕಳಶಂ

೩. ವಿತ್ತಂ ದರಿದ್ರಂಗೆ ಕೈ । ಪಿಡಿಗುಟ್ಟಂ........ಮಾ

೪. ನದಣ್ಣಮಱಿತಂ ಸಾರಸ್ವತಶ್ರೀಗೆ

೫. ಕಂ । ನಡಿಧರಂ ಧರೆಗೋಜನಲು ಸಿರಿಯ

೬. ಣಂ ಧನ್ಯಂ ಪೆಱರು ಧನ್ಯರೇ ॥

———:o:———

Inscription No. 34.

Ṡēḍabāḷa Inscription.

೧. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಸಬ್ದ ಮಹಾಮಂ

೨. ಡಳೇಶ್ವರಂ ತಗರಪುರವರಾಧೀಶ್ವರಂ ಶ್ರೀ ಸಿಳಾ

೩. [ರಾನ್ವಯನ] ರೇಂದ್ರಂ ಜೀಮೂತವಾಹನಾನ್ವಯ

೪. ಸಂಭೂತಂ ಸುವರ್ಣ್ಣಗರುಡಧ್ವಜಂ ವೀರಮಕರಧ್ವಜಂ ಮ

೫. ಱಿವಂಕಸರ್ಪ್ಪ ರೂಪಕಂದರ್ಪ್ಪ ... ...

೬. ಶೌಚಗಾಂಗೇಯ ಅಯ್ಯನ ಸಿಂಗ ... ...

೭. ತುಂಗವೈರೀಭಕಂಟೀರವ ಮಹಾಲಕ್ಷ್ಮೀದೇವೀಲಬ್ಧ[ವರಪ್ರ]
೮. ಸಾದ ಸಮಸ್ತನಾಮಾವಳಿಸಹಿತ ಶ್ರೀಮ [ನ್ಮಹಾ]
೯. ಮಣ್ಡಳೇಶ್ವರವಿಜಯಾದಿತ್ಯದೇವರಸರು ವಳಯ
೧೦. ವಾಡದ ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋ
೧೧. ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಸಕವರ್ಷ ೧೦೭೮ ಶ್ರೀಮು
೧೨. ಖಸಂವತ್ಸರದ ಚೈತ್ರಸುದ್ಧ ೫ ಆದಿವಾರದಂದು ....
೧೩. ....ಕೊತ್ತಳಿಗಳು ಅಕ್ಕಸಾಲೆನಾಗೋಜಂ ಹೊಂಗೆ ವೀಸ
೧೪. ....[ಲೆ] ಕ್ಕದಿಂ ಕೊಟ್ಟ ಪವಣಾಯಮನಾ ಕೊತ್ತಳಿಗ
[ಮಾ] ಡಿಸಿ
೧೫. ದ ಬಸದಿ ದೇವಾಲ್ಯಕ್ಕೆ ಮೂಲಿಕ ಎಂಟ್ಟು ಹಿಟ್ಟು ಸಾಸನಂಗ
೧೬. ೞಯ ಅಕ್ಕಸಾಲೆ ನಾದೆ ಮರೆಮಗಾವುಂಡರುಂ
೧೭. ಸಮಸ್ತ ಕೊತ್ತಳಿ......ಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ
ದಂಣಾಯ
೧೮. ಹೊಂಗೆ ವೀಸ ಲೆಕ್ಕ...ಯ ಮರೆಗಾಉಣ್ಡಕೊತ್ತಳಿಮುಖ್ಯ
೧೯. ಮಾಗಿತ್ತ ವೀಸ......ಸಮಾನವಾಗೆ ಪ
೨೦. ಚ್ಚುಕುಡುವುದು ಮತ್ತಂ ಕೇರಿಯೊಳು ಹ......ಹೊಯ್ದ
೨೧. ಮದುವೆಗೆ........ನಕರಿಯ ಮದುವೆಗೆ ಹಾಗ
೨೨. ಸೇಣಿಗ ಸೀರೆಗೆ ವಿಳಸಕ್ಕಿದನಿಗೆಗೆ ಹೊಂಗೆ ವೀ
೨೩. ಸ......ತೆಱುವುದು ......ಕ್ರಮದಿಂ ಪಚ್ಚು
೨೪. ಕುಡುವುದು ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇ
೨೫. ತಿ ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ
೨೬. ಜಾಯತೇ ಕ್ರಿಮಿಃ॥

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Inscription No. 35.

Kōpēśvara Temple Vīragal, Kidrāpūra.

೧. ಶ್ರೀಮತು ಮಹಾಮಣ್ಡಳೇಶ್ವರ ಭೋಜದೇವ......ತ್ರಹಳ
ಣ್ಣೆಯ ಬಂಮೇಶ ... ...

೨. ಕ ಶ್ರೀಸಂಗವೆಯು ಕಣೆಯುದ ಕಾಳಗದಲು ... ...
೩. ಕುದುರೆಯು ದಳದ........ರಳಿಱಿದು ಸಲ್ದು ಸುರಲೋಕಕ್ಕೈ
ದನಾ ... ...

:o:

Inscription No. 36.

Dug out in a field by the side of

Belgaun-Bagalkot Road.

೧. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಖವರುಷ [ದ]
೨. ೯೯೭ ನೆಯ........ಸಂವತ್ಸರದ
೩. ವೈಶಾಖ ಸು. ೮ ಸುಕ್ರವಾರ
೪. ವೆತಿಪಾತ.........ಪರ್ವ್ವ
೫. ತು ... ...
೬. ಮು ಗೊಳಿಯುಂ ... ...
೭. ... ...

:o:

Inscription No. 37.

Copper-plate grant of Kolhapur.

First plate, second side.

१. स्वस्ति । श्रीमतु बल्लालरायन प्रतापमं पे
२. ळ्वेनदेंतेंदडे । मलेरायराज मलेयरोलुगंड
३. यादवनारायण द्वारावतीपुरवराधीश्वर अपूर्वरू
४. पकंदर्प्प रायहुलि रायगंडभेरुंड स (श) निवारसि
५. द्धिं । गिरिदुर्गमल्ल चलदंकराम वासंतिकादे
६. वियलु (ल) ब्धवरप्रसाद चोलरायस्ता(स्था) पनाचार्य बा
७. गररायदिसापट्ट काडवरायकद्दकुद्दाल वी

८. खब्लालराय ॥ नुतवंशाधारने सदु
९. गुणसमयविज्ञातने पल्लवांगावृतने सा
१०. तं कणिल्कोडिसुवन्नि (ने) जगवं सास्वतैस्वर्य
११. त्रित्ताकृतिपूर्ग....वेंनंते नुत....वगेलि
१२. प्पुदालंबमांकुराद्वितियिं बल्लालभूपा
१३. लकन मणिमयादभ्रशुभ्रातपत्र ॥ स्वस्ति श्री
१४. सकवर्ष ९७२ सर्वधारी सवच्चरद माधसु
१५. ०२ गुरवारदलु हिरिय बल्लालराय
१६. तिगेरेगे वंदल्लि....रियद बोंमेयसाहणि...
१७. ...तेजिय केटमंडलिरायमचि मंटूर श्रीमान्यदे
१८. कभोगद गौंडिकेय कोट्ट आसाम्यिवंतन कोल
१९. रसरु बोल्लयरवरु अष्टभोगतेजसाम्यमगि
२०. लमान्य इंतिउ पूर्वकं ॥ आऊरिंगे हि
२१. रिय कोलमत्तरु ३००० गौडिंगे म
२२. त्तरु ०७ नूरके हत्तु दसवंद ॥ मूलस्थान
२३. देवरिंगे मत्तरु ७०० आचार्य बलदेव
२४. वसतिगे मत्तरु ५०० आचार्य ब
२५. ...गावेय...रेय सिद्धांति श्रीकंठ

2nd plate, first side.

२६. देवरिगे मत्तरु ५०० आचार्य....
२७. किन ब्रह्मेयंगे मत्तरु ६ आचार्य मल्जी
२८. ....सोवयंगे तयंग करुव वात्ति मत्तरु...
२९. बलदिंगे मत्तरु ६ मडवरिगबोंम
३०. मलतिगेगे मत्तरु ६ अदके ओडेय म
३१. लेयर पारिसया बादुमयंगे मत्तरु ७
३२. मडवरिरा लखुमया आऊरिंगे हिट्टिन
३३. तलवारी मारयनायक आगंगे मत्तरु ६

३४. यारवट्टद वीरगे मत्तरु ६ अदके ओ
३५. डेय चौडयनायक हिट्टकारे वडगि
३६. हिलेजगे मत्तरु ४ हिट्टिन कंमारदेओ
३७. जंगे मत्तरु ४ हिट्टिन अक्कसाले पारि
३८. सोजंगे मत्तरु ४ नाविलगेतगे मत्तरु ६
३९. बागिलमारबोवंगे मत्तरु ७ कलचायि
४०. वादेयंगे मत्तरु ७ सिंदेयगट्टेय बों
४१. मदेवंगे मत्तरु २ अदके वोडेय केते
४२. यसाहणि सोसनकोवेगे मत्तरु ४
४३. आचार्य देवजीयु अरवेस्वर देवरिगे म
४४. त्तरु २०० आचार्य कोलनूर बोंमजीय
४५. ....जेयरवरिगे मत्तरु ६ सेनबोवगो
४६. पालदेवरिगे मत्तरु ६ मोदलमद
४७. वसोयकलेयंगे मत्तरु ८ ॥
४८. आमंटूर सीमासमंध । सिंदे
४८. ....यस....यकोल

2nd plate, second side

४९. मुरुहु । मद्देयगेरे । आकेरेयिं तेंक
५०. लु हचंडदगिडुविनोणमतोंनगलु । ...स
५१. ....रहालु । आडुबल्ल किसुगल्लं नम्तर...
५२. गलु । बेणेय हल्लद मूडदडिय बिलिय क
५३. लु । दुंदूर हूदोटद हत्तण करिय कलु । आ
५४. कल केलगे आलुहदलु उपनिधि । अ
५५. लिय येकलकोवेय यडद तोलु ।
५६. आहिंदे करियकलु । आकलकेलगे आ
५७. कलकेलगे आलुहदलोंदु कलु । आ
५८. कलतेंकदेसेयानिसाल कलु । आकल

५९. होरेय कार्तरिकेय मानेयडियलु उप
६०. निधि । यिंगुलिगेय सिरुगुप्पेय नंमूर ।
६१. मगलु । नागोटिन कलु । मरुलयन
६२. कोल । कोलनमुरुविन करिय कलु ।
६३. वंकगलु । करियकलु । येंभेगलु । गे
६४. ....न नारणदेवा कोलुगुलिकेय के
६५. रे । अर्रबगेरे । मूडदेसेय येरिय वे
६६. लुवंण तलदालि उपनिधि । आकेरेयिं तें
६७. कलु करिय कलु ॥ आकलिन तेंकदे
६८. सेयलु सुत्तुगुंडि । बेंणेय हल्लदोलगण क
६९. रियकलु । आहल्लदिं तेंकलु दुंढगलु । ग
७०. ....गाडि । कुंदुगुलद...मूर सिरुगुप्पेय
७१. मगलु । गोवगलु । आकले......

Third plate, first side.

७२. ....रवदेवन प्ररुमे । कलहग । बिल्लसिंगन
७३. करे । अलमनहालु । बस्तवालु । नेरिल
७४. ट । यिंगुलिगेय हालु कांतरिकेय मे
७५. ले यडियलु उपनिधि । कुकलिगे हल्ल
७६. दल्लेयकेरे । आकेरेय पडुवदेसेयलु
७७. ....डविनकटियोलगे उपनिधिनेल
७८. तोंडु । किसुवगल हुवलिय नंमूर सीमेय
७९. बोदविन हलद मूगलु । मूडमुंदागि बंद
८०. लि नट्ट कलु । अदर तरुंवाय लिं –
८१. मगलु ॥ बिलियकलु ॥ सिंदेय गदे
८२. यलि सीमे प्रदक्षिणं समाप्ता ॥ आ ....
८३. त्रिय प्रविष्ट । हावेरिय मूडण पेर्बा
७४. गिलदुगुवल्लि वडगदेसेचलि ग

८५. देवने । अडके दोट २ गद्दे
८६. मत्तरु २०० म......मत्तरु ०२ अ
८७. ष्टभोग-तेज-साम्य ६ंटु ॥ सिद्दे
८८. वर विरुदुमं पेल्वेन (दें) तेंदडे ।
८९. गांडिगे लालविंडिगे । गडियंक
९०. भीम प्रजेमेचे (च्चे) गड (गंड)। कूडिकू
९१. टके तप्पुवर ग (गं) ड बामैयना
९२. यक ॥ मंगळमहा ओं ओं

———o———

Inscription No. 38.

Nisidagal near Cāvaḍi Iṅgaḷēśvara.

೧. ಯುವಸಂವತ್ಸರ ಮು
೨. ....ವಣ......ಮಾಸ
೩. ದ ದ್ವಾದಶಿ ಸುಭವಾರ ಸಿತವ
೪. ....ತ್ತಮು ಸಮಾಧಿ ಪ್ರಾಧಿ
೫. ......ಂದಿಯು......ದಿವಮಂ ...
೬. ......ಂದಿ ಮುಗಿದ ... ...
೭. ......ದವರೆಲ್ಲ ....
೮. ......ಮನ......ತ ....
೯. ......ಪ ... .

———:o:———

Inscription No. 39.

Inscription on the well in old Iṅgaḷēśvara.

೧. ನಿರುಪಮಮಲ್ಲಿನಾಥಜಿನನಾಥ [ಸಿ] ಲಾಮ
೨. ಯಗೇಹಮಂ ಸುರೇಶ್ವರಮಣಿಗೇಹಮೆ

೩. ನಿಸಿ ಮಾಡಿಸಿದಲ್ಪದಪಿಂದಮಿಂಗಳೇ
೪. ಶ್ವರಪುರನಾಥನಾಥಶಶಿನಾಥವಿರಾಜಿ
೫. ತತೀರ್ಥನಾಥ ಮಂದಿರದ...ತೋ... ವಿ...ಗಪ
೬. ...ಕ್ತಟದೊಳು ವಿಂ...ಶೋ...
೭. ....ಳೆದ....ಡಿ ವತ್ಸರಮುಲ
೮. ...ಷಷ್ಟಿ ಸಿತವಾ ....
೯. ...ದಯದೊ ....
೧೦. ...ದಿಂ ಶೋಲಿದೇವನೆ

Inscription No. 40.

Vadgaon Basti Inscription (Kolhapur State).

೧. ಶ್ರೀ ಶಾಂತಿನಾಥಾಯನಮಃ । ಶ್ರೀ ಮತ್ಪರಮಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛ

೨. ನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ॥ ಶ್ರೀತೀರ್ಥೇಶ್ವರ ಷೋಡಶ ....

೩. ರನುತಃ ಕಲ್ಯಾಣಪಂಚಾಂಚಿತೋ । ವಿಶ್ವಜ್ಞಾನವಿಲೋಕಿತಾರ್ಥನಿಚಯಸ್ಯಾ

೪. ದ್ವಾದಸಲ್ಲಾಂಛನಃ।........ಮರಿಪಂಚಮುಚಕ್ರನಾಥಪರಮ ಸ್ಥಾನಂ ಗತೋ ಗೌ

೫. ತಮೋ। ವ್ಯೆ ದೇಯಾತ್ಪದಮುಚ್ಯುತಂ ಜಗತಿ ನಃ ಶಾಂತೀಶ್ವರಸ್ಸಂತತಂ ॥ ೨॥ ಶ್ರೀಮತ್ಸೇನ

೬. ಗಣಾಗ್ರಗಣ್ಯಂ ಮಂಥ್ಯಾಹ್ನಕಲ್ಪಭೂರುಹಂ। ಶಿವಕೋಟಿನೃಪಪ್ರಾಣಿವಾಲಿಭಟ್ಟಾರಕಾ

೭. ಹ್ವಯಃ ॥೩॥ ಪ್ರಸನ್ನಜ್ವಾಲಿನೀದೇವೀ ವರಕವಿಕವಿಕಾಕ್ರಮಂ। ಪುಷ್ಕರಾಖ್ಯಮಹಾಗಚ್ಛಂ ಸೇನಾನ್ತ

೮. ವೃಷಭಾನ್ವಯಂ ॥೪॥ ಶ್ರೀದಿಳ್ಳಿಕರವೀರಾರ್ಹತ್ಕಂಚಿಪೇ

ನಾದಿಗುಂಡಿಕಂ | ಸಿಂಹಾಸನವಾದಿ

೯. ಷ್ಮಂತಂ ಲಕ್ಷ್ಮಿಸೇನಮುನಿಂ ಭಜೇ ॥ ೫ ॥ ಆರಾಮಂ ವಾಪೀಸರಸೀನದೀಭಿಃ ಪುಷ್ಪೇಕ್ಷುವಾಟ್ಯಾಂನ್ವಿ

೧೦. ತಕುಂತಳಾಖ್ಯಃ । ದೇಶಾಸ್ತಿ ನಾಮ್ನಾ ವಡಗಾವಿರಾಸೀತ್ತ ಸ್ಮಿನ್ ಪುರೇ ಸಾರ್ಥವರಸ್ತುತಸ್ಯಾಂ ॥ ೬ ॥ ಇ

೧೧. ಂದೀಪುರಗ್ರಾಮಪತಿಸ್ತು ಭಾರದ್ವಾಜಶ್ಚ ಗೋತ್ರೋ ಲಘು ಮಾಖ್ಯನೇಮಿಃ । ಪದ್ಮಾವತೀ ತಸ್ಯ ವ

೧೨. ಧೂಶ್ಚ ತಾಭ್ಯಾಂ ಪ್ರಕಾಶಿತಃ ಪಂಚಮವಂಶಇತ್ಥಂ ॥ ೭ ॥ ವ್ರತಪಂಚಕಸಾಕಲ್ಯಾದುರುಪಂ ... ...

೧೩. ...ಭಕ್ತಿತಃ । ಗತಿಕಲ್ಯಾಣಯೋಗ್ಯತ್ವಾಜ್ಜಾತಃ ಪಂಚಮ ಇತ್ಯಭೂತ್ ॥ ೮ ॥ ಬುಕ್ಲಯತ್ಯಖಿಲ ಭಕ್ಷ್ಯೇ ಸಾ

೧೪. ಧೂಸಂಘಾನ್ವಿನೋದವಾನ್ । ಭೋಜಯತಿ ಬುಕ್ಕನಾ ಮಧಿಯೋಭೂತ್ತಸ್ಯ ವಂಶಸ್ಯ ॥ ೯ ॥ ತ

೧೫. ಯೋಸ್ಸುತೋ ದೇವಪಾಖ್ಯಸ್ತಸ್ಯ ಸ್ತ್ರೀ ನೇಮಮಾತೃಕಾ । ತಯೋರ್ಗರ್ಭಸಮುತ್ಪನ್ನ ಆ

೧೬. ದಪ್ಪೋ ಖ್ಯಾತಿನೀತಿವಾನ್ ॥ ೧೦ ॥ ತಸ್ಯ ಕಾಂತಾಕ್ಕಮಾ ತೇತ್ಯುದಭೂತಾಂತದ್ವಯೋಸ್ಸುತೌ ॥ ಆ

೧೭. ದಿಮೋ ಲಘುಮಾಖ್ಯಶ್ಚ ದ್ವಿತೀಯೋ ಬುಕ್ಕಸಂಜ್ಞಕಃ ॥೧೧॥ ಆದಪ್ಪೇತಿ ಪ್ರಸಿದ್ಧಾಸ್ತ್ರೀ ಲಘುಮಾಖ್ಯಸ್ಯ ....

೧೮. ಜಃ ।....ಕಲಾಪ್ರೌಢಾ ಸೀತೇವ ಪತಿವ್ರತಾ ॥ ೧೨ ॥ ತದ್ಗ ರ್ಭಪೂರ್ವಾಚಲದಿಗ್ವಿಜಾತೋ ಸೂರ್ಯೋಂದು

೧೯. ...ಂಕಾಂತಾಪ್ರತಾಪಕೀರ್ತಿ । ಆದಪ್ಪನಾಮ್ನಾ ಭುವಿ ವಿಶ್ರು ತೋ ಭೂದಕ್ಕಪ್ಪನಾಮೋ ಜನೈಃ ಪ್ರಸಿದ್ಧಃ ॥ ೧೩ ॥ ಬುಕ್ಕಸೆಟ್ಟಿ

೨೦. ಪ್ರಿಯಾಭಾರ್ಯಾ ಸಾತವ್ವೇತಿ ಸುಲಕ್ಷಣಾ । ತಯೋಃ ಸುತಃ ಶಾಂತಮೂರ್ತಿರಭೂತ್ಸಾತಪ್ರೀತಾಪ್ಪಯಃ ॥ ೧೪ ॥

೨೧. ತ್ರಯೋಪ್ಯೇಕ ಇವಾಭಾನ್ತಿ ಚಂಪೂದಾರಾದಿಭಿಸ್ಸಹ । ತದಾಭಾರ್ಯೋಪದೇಶೇನ ಚೈತ್ಯಾಲಯಮ ... ...

೨೨. ಕರನ್ ॥ ೧೫ ॥ ಸಾಧಿಷ್ಠಾನಂ ಸಕೂಟಸ್ಥಕಲಶಧ್ವಜ
ಮೂರ್ಧಕಂ ಪ್ರಾಕಾರಗೋಪುರದ್ವಾರಮಾನಸ್ತಂಭಸಮೂ

೨೩. ಹಂ ॥ ೧೬ ॥ ಐಹಿಕಾಮುತ್ರಿಕೈಶ್ವರ್ಯ್ಯಕಾರಣಂ ಚೇತಿ
ಮಾನಸೇ । ಪ್ರತಿಷ್ಠಾದಿಮಹಾಸಂಘಪೂಜಾಂತೇ

೨೪. ಸೂರಯೋ ದದುಃ ॥ ೧೭ ॥ ಮರಿಯಸಂಘಸನ್ಮತ್ಯಾತಿಪಾಂ
ಸಂಘೇತಿನಾಮಕಂ ॥ ಅಂಗಾಂಕತರ್ಕ್ಕಾಬ್ಜಮಿತೇ

೨೫. ಶಕೇಸ್ಮಿನ್ ಪ್ರವರ್ತ್ತಮಾನೇ ಜಯನಾಮ್ನಿ ವತ್ಸರೇ ।
ಪುಷ್ಯೇ ಸಿತೇ ಪೂರ್ವ್ವತಿಥೌ ಚ ಸಂಸ್ಥಾಪಿ

೨೬. ತಂ ಶಾಂತಿಜಿನಸ್ಯ ಬಿಂಬಂ ॥ ೧೮ ॥ ಯೋ ಜಿನಾಗಾರ
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೨೭. ದಧಿಕಂ ಪುಣ್ಯಂ ಪಾಲನಾದಚ್ಯುತಂ ಫಲಂ ॥ ೧೯ ॥ ಯೋ
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೨೮. ದೇವಾಲಯಂ ತತ್ಪ್ರತಿಮಾಂ ಸಕುಪ್ಯೇ । ಸ್ತ್ರೀಬಾಲಗೋಶೂ
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೨೯. ನ್ಮಶತಾಂತರೇಷು ॥ ೨೦ ॥ ಶ್ರೀಶಾಂತಿಜಿನರಾಜಸ್ಯ ಶಾಸನಂ
ಜಗತೀವಲೆ । ಯಾವತ್ತಿಷ್ಠ

೩೦. ಂತಿಚಂದ್ರಾರ್ಕ್ಕಂ ತಾವತ್ಸ್ಥಿರಮವಾಪ್ನುಯಾತ್ ॥ ೨೧ ॥
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೩೧. ನಂ ॥ ಧರ್ಮ್ಮಾದೇವ ನರೇಂದ್ರತ್ವಂ ಸುರೇಂದ್ರತ್ವಂ ಗಣೇಂ
ದ್ರತಾ । ಧರ್ಮ್ಮಾ

೩೨. ತ್ತೀರ್ಥಕರತ್ವಂ ಚ ತಸ್ಮಾದ್ಧರ್ಮಂ ಸಮಾಚರೇತ್ ॥ ೨೨ ॥
ಧರ್ಮ್ಮಾರಾಧ

೩೩. ನಶೀಲಸ್ಯ ವಿಘ್ನ ನಶ್ಯಂತಿ ನೋ ಭಯಂ। ಇಷ್ಟಾರ್ತ್ಥಾಂಶ್ಚ ಭವಂ

೩೪. ತ್ಯೇವ ಲೋಕೋವಶ್ಯತ್ವಮೇತ್ಯಹೋ ॥ ೨೩ ॥ ಮಂಗಲಂ
ಭೂಯಾತ್ ॥

೩೫. नृपशालिवाहनशके १६९६ जये नामसंवत्सर पोष्य शुद्ध
प्रतीपद । गुरुवारी मंगलमाहा श्री ॥

Inscription No. 41.

Rāmaliṅga Temple. North-eastern corner pillar inscription, Alatage (Kolhapur State).

೧. ಕ್ರೋಧಿಸಂವತ್ಸರದ ಭಾದ್ರ ಸು

೨. ಪುಣ್ಣಮ್ಯ ಸುಕ್ರವಾರ ಸೋಮಗ್ರ

೩. ಹಣದಲ್ಲಿ ಸಾ...ರಿ...ದ

೪. ಸು........ಣದೇವ ಸೋಮಯ್ಯ

———:o:———

Inscription No. 42.

On the same pillar. Western face.

೧. ಶ್ರೀ...ಮದಕೇಶವ...

೨. ...ಸ...ಯ ಸುಂಕಪುಟ್ಟಾಯುವನು ಸ

೩. ರ್ವ್ವ ನಮಸ್ಯವಾಗಿ ಧರ್ಮ್ಮವಂ ಮಾಡಿದರು.

———:o:———

Inscription No. 43.

Rāmaliṅga-Temple. On the north-eastern pillar of the maṇṭapa, Alatage (Kolhapur).

೧. ಪರಾಭವಸಂವತ್ಸರದ ಸ್ರಾವಣದ

೨. ....

೩. [ಭಾ] ಮವಾರದಂದು......ಸಿರಿಮತು

೪. ... ...ಲಿವಹ.... ...

೫. ... ...ದಯ... ...

———:o:———

ಒಪ್ಪೋಲೆ

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21	೧	ಉದಯ್ದಂ	ಉದಯಂ
"	"	ಗೆಯಂ	ಗೆಯ್ದಂ
22	೧೧	ನೆಳೆಯೊಳ್ಮದದೆ	ನೆಳೆಯೊಳ್ಮ್ರದದೆ
34	೨೪	ನಾಗಾರ್ಜ್ಜನ	ನಾಗಾರ್ಜ್ಜುನ
46	೨೫	ದೊ ಳೆಂದು	ದೊಳೆಂದು
70	೧೬	ಸೂಚಿಕ	ಸೂಚಿಕಾ
72	೧೭	ದೇವ ತೋ	ದೇವತೋ
"	೧೮	ಹಿಟ್ಟುಗಳು ವಾಗ್ರಾಮ	ಹಿಟ್ಟುಗಳುವಾಗ್ರಾಮ
75	೨೧	ದ್ರವ್ಯವಂಬ	ದ್ರವ್ಯವೆಂಬ
89	೪	ಕಣಂಬಡೆ ಮೂ	ಕಣಂಬಡೆಮೂ
93	೩	ಶೀಮದೆರಡೈ	ಶ್ರೀಮದೆರಡೈ
96	೬	ವಿಪಾ	ವಿಪ್ರಾ

———:o:———

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